Exempla Moralia:

OR,

A Second Book of New

English Examples,

TO BE

Rendered into *LATIN*;

ADAPTED TO THE

RULES of the LATIN GRAMMAR,

Lately printed

For the USE of YOUTH.

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ADVERTISEMENT.

ON the Publication of the Introduction to the *Latin* Tongue, *lately printed at this Press, it was found necessary to form new Examples for* Latin *Exercises, adapted more particulary to the Rules of that Grammar.*

To say nothing at present of former Collections of this Kind, let it suffice to observe, that the Examples of this Book are almost all founded on Classical Authorities.

A Third Book of Exercises is preparing for the Press, for the Instruction of Youth in Antient History, and will soon be published under the Title of Exempla Historica.

January 6, 1759. *T. M.*

THE

First CONCORD:

The Agreement of the Nominative Caſe *and the* Verb.

Verbum Perſonale concordat, &c.

A *Verb Perſonal*, (or, *a Verb that hath Perſons*; *as*, firſt, ſecond, *and* third,) *muſt be of the ſame Number and Perſon, with the Nominative Caſe*; *as*,

1. *Virtue excelleth* all Things; *Virtue is* the beſt Reward; *Virtue hath* all Things in itſelf; *all good Things are at hand*, with whom *is Virtue*.

2. *Good Men hate* to ſin, from a Love of Virtue.

3. *Wicked Men fancy* that they can appeaſe the Gods with Gifts and Victims, but *they loſe* both their Labour and Coſt.

4. Dear are Parents, Children, Kingsfolks, Friends, but our *Country* alone *contains* the Affections of all theſe: What *good Man* therefore *would ſcruple* to die, if he can be ſerviceable to it?

5. *No man enjoys* perpetual Good.

6. *Play ſuits* not every Age.

7. Where prudent *Counſellors are wanting*, a *Nation goes to wreck*, as a Ship does without a Pilot: Nor is one ſufficient; but then *is a Country ſafe*, where *many wiſe Men govern* Affairs.

8. *The Phyſician*, who has done his beſt, *is acquitted*, tho' the *Patient die*; and ſo is the Advocate, tho' the *Client loſe* his Cauſe:

9. It is much better to be called too liberal than ungrateful; good *Men will praiſe* the one, and even bad *Men will condemn* the other.

10. *Too much Liberty will end* at laſt in ſome great Evil.

Note, *If two or more Nominative Caſes ſingular, with, or without a Conjunction copulative, come before a Verb; the Verb may be rendered in the Plural Number.*

1. *Food and Apparel muſt be adapted* to the Health of the Body, not to Pleaſure.

2. *The Wife and Husband ought* never to be angry both at once.

3. *Life, Death, Wealth, Poverty, have great influence over* all Men.

Nominativus Pronominum raro, &c.

THE Nominative Caſes of the Pronouns, Ego, Tu, Nos, Vos, *are ſeldom to be expreſſed in* Latin, *unleſs for Diſtinction's ſake, or when an* Emphaſis (i. e. *a particular Streſs, or Vehemence) requires it; as*,

1. When *I* regard not your Buſineſs, do not *you* regard mine.

2. *I* knew

2. *I* knew not the Way of ſpeaking ill; but *ye* are now my Leaders, and I am determined to follow you.

3. Certainly *I* am the unhappieſt Man in the World; if any Miſchief happens to our Family, *I* feel it firſt, *I* know it firſt.

4. As *we* are happy or miſerable, compared with others, ſo other People are miſerable or happy, compared with us.

5. *I* think you are of a mild Diſpoſition towards your Children, and your Son dutiful; but *he* did not know *you* enough, nor *you* him; This often happens, where they live not well.

6. *You* are a Judge; ſee, that you are not accuſed of any thing.

7. *We* are Rulers of the State, *ye* not even of Slaves.

So if He *or* They, *(or* Men, Perſons, People, *ſpoken in general) come before a Verb, you muſt leave out the Nominative Caſe in* Latin, *unleſs as in the foregoing Rule it be required by ſome Diſtinction or* Emphaſis; *as,*

1. *He* was accounted noble among his Equals.

2. *They* direct us well, who forbid us to do any thing, which we doubt whether it be juſt or unjuſt.

Aliquando Oratio eſt Verbo, &c.

SOmetimes a whole Sentence, or part of a Sentence, or an Infinitive Mood, ſtands inſtead of a Nominative Caſe to the Verb; as,

1. *To neglect what any one may think of him, is the Part* not only of an arrogant Man, but of one altogether diſſolute.

2. *It is the Part* of a young Man *to reverence his Elders*, and to chuſe the beſt and moſt approved of them, on whoſe Counſel and Authority he may rely.

3. *It is* right even for us old Men to obey old Men.

4. *To unteach is* more difficult than to teach.

5. *To fear God is* the Beginning of Wiſdom.

6. *If in ſpeaking there is Gravity mixed with Modeſty*, nothing can be more admirable, eſpecially in a young Man.

7. *To ſee not only what is before us*, but even *to foreſee theſe Things that are future, is* Wiſdom.

8. *'Tis* not enough *to know*, unleſs we do what we know.

9. *The great Difficulty is to begin* ; for weak Minds dread new Experiments.

10. *What ſhall fall out, is* not in our Power to chuſe ; but it *is* in our Power *to manage and improve that which happens, and turn it to our Advantage.*

11. *Such a Virtue it is to be ſilent*, that he, who underſtands nothing, is deemed wiſe ſo long as he holds his Peace.

12. *To live is* common to Men with Brutes, but *to live well* is our main Buſineſs.

13. *'Tis no Shame not to overtake a Man*, if we follow him as faſt as we can.

14. *It is* a great Pleaſure, *to ſee a Friend pleaſed*, but a greater, *to make him ſo.*

15. If *it be* great Wiſdom in a private Man, *it is* ſtill greater in a Nation, *to know itſelf.*

16. It

16. It will *cure* no Man, *to tell him his Neighbour was cured.*

Aliquando Adverbium, &c.

AND ſometimes an Adverb, with a Genitive Caſe, is the Nominative Caſe to the Verb.

1. *A ſmall Part* of the Booty ſatisfied me.
2. For a great Fault, *a ſmall* Puniſhment *is* enough from a Father.
3. Not *a little Art is* neceſſary if a Man deſires to pleaſe a Fool.

EXCEPTIONS.

I. Verba infiniti modi, &c.

VERBS of the infinitive Mood only have an Accuſative Caſe before them, as the reſt have a Nominative; ſo that if a Noun, or Pronoun, with the Conjunction, that, *before it, either expreſſed or underſtood, comes between two Verbs, you may in* Latin *leave out the Conjunction, and make the Noun, or Pronoun, in the Accuſative Caſe, and the latter Verb in the Infinitive Mood; which is govern'd of the Accuſative Caſe.*

1. Nothing can be more fooliſh than thoſe whom they call Buffoons, they pretend *that they know* all things, and know nothing.
2. I had rather *my Enemies ſhould envy* me, than I my Enemies.
3. It is to be obſerved, *that there is no greater Peſt* in Friendſhip, than Flattery.

4. It

4. It is certain, *that Man*, obedient to Nature, *cannot* injure Man.

5. No one thinks *that he owes* us any thing, who hath borrowed our Time, when this is the only Thing, which even a grateful Man cannot repay.

6. I do not ſay *I have* that Portion, which is commonly called a Portion, but Chaſtity, and Modeſty, the Love of my Parents, and the Fear of God.

7. Baniſhment is not terrible to thoſe who take *the whole Earth to be* one City.

8. No Man can think *that he did* any thing towards procuring his natural Beauty or Wit; and therefore he ought not to value himſelf for them.

9. He that deals ſincerely in all his Actions, is both ſafe and ſecure; but he that relies upon Fraud and Tricks of deceiving, ſhall find *his Cunning fail* him at laſt.

10. All who are a little down in the World, are very ſuſpicious; they take every Thing as an Affront; and always think *themſelves ſlighted* on the Account of their Misfortunes.

11. If any thing be ſaid in Jeſt, it is not right *for you to take* it ſeriouſly.

12. It becomes *one*, who hath not done amiſs, *to be bold*, and *ſpeak* confidently for himſelf.

II. Verbum inter duos nominativos, &c.

WHEN a Verb comes between two Nominative Caſes, one of which is ſingular, the other plural, the Verb may agree with either of them; (Becauſe the Subject and Prædicate *may be uſed reciprocally, as*, mihi Patria eſt Athenæ, *my Country is* Athens, *or*,

or, Athens *is my Country*) *but the Verb generally agrees with the former.*

1. All things *were* Sea.
2. *Joys were* the *Beginning of* our Sorrow.
3. *Great Riches* by the Law of Nature *are* a calm and compoſed *Poverty*.
4. To be content with our own *is* the greateſt and moſt ſure *Riches*.
5. Her *Portion is* ten *Talents*.
6. *The Delights* of a Fool *are Folly* and Madneſs; *Letters* to him *are a Thing of nought*; and *Virtue* ſeems *a Trifle*; his Eloquence is Curſing, and Threatning the Dialect of his Commands.

III. Nomen Multitudinis, &c.

A Noun ſignifying Many, or more than One, ſuch as, vulgus, populus, turba, civitas, pars, manus, caterva, proles, uterque, aliquis, quiſque, neuter, &c. *have ſometimes* (*not always*) *a Verb Plural after them, tho' the Noun be of the Singular Number.*

1. What *the Vulgar make* light and eaſy by long-ſuffering, the wiſe Man ſoftens to himſelf by long Meditation.
2. Some Men in all their Actions court and hunt after Fame; *which ſort* of Men *are* commonly *much talk'd of*, but inwardly little *reverenced*.
3. Beware even of falſe Accuſations, for *the common People*, being ignorant of the Truth, *judge* by Opinion and Report.
4. How happy am I, when *whoever ſees* me, they

they come up to me, and congratulate my good Fortune!

5. *Both were* at Home.

6. *Both are impoſed upon* in an extraordinary Manner.

7. *Part ſought* to encounter Dangers, from Magnanimity, and others from Impetuoſity, or for the Rewards of Victory.

8. *All the Youth* were met together.

THE Second CONCORD.

The Agreement of the Subſtantive *and the* Adjective, Participle, &c.

Adjectiva, Participia, et Pronomina, &c.

ADjectives, Participles, and Pronouns, muſt agree with the Subſtantive, in Gender, Number, and Caſe.

I. ADJECTIVES.

1. What does it profit a Man tohide himſelf, and to ſhun the Eyes and Ears of Men? A *good Conſcience* ſummons a Croud, and a *bad one* even in Solitude is *anxious* and *uneaſy*.

2. To me the *Remembrance* of Friends is *pleaſant and agreeable*: I enjoy'd them *while living*,

as

as if I was about to loſe them; and I parted from them, as if I was to meet them again.

3. *Evil Communication* corrupts *good Manners.*

4. *He* is *miſerable*, who ſeeks for ſomething to eat, and finds it with Difficulty; but *he* is *more miſerable*, who ſeeks with Pains, and finds nothing; and *moſt miſerable* is *he*, who when he is hungry, has nothing to eat.

5. There is more Satisfaction in a Bit of *dry Bread* in the open Field, with Love and Concord, than in an *Houſe full* of the *beſt Chear* in the World, attended with Brawling, Contention, and Strife.

6. *An Action* will not be *right*, if the *Will* be not *ſo*, for on the Will depends the Action; and the *Habit* of the Mind cannot be *perfect*, unleſs it perceives the *whole Duty* of Life, knows how to judge of Things, and reduceth them all to Truth.

7. *Poverty* becomes the *heavier*, if Infamy is added thereto.

8. The *Infamy* of Men is *immortal.*

9. As to Riches, they are deſired partly for the *neceſſary Uſes* of Life, and partly for Pleaſures.

10. The Deſires and Fears of the Covetous; the Impatience and Rage of the angry Man, are *greater Pains* than any the *moſt laborious Work.*

11. *True Wiſdom* is ſuch an *ineſtimable Jewel*, that the *moſt precious Pearls* are not worthy to come in Competition with it.

12. Nature brought *us* into the World *naked* and *unarmed*, and furniſhed us with no Weapons of Offence.

II. PARTICIPLES.

1. The Deſire of true Good is always ſafe. Do you aſk, what this is, and from whence it ariſeth? I will tell you; from a good Conſcience, from honeſt Thoughts, and juſt Actions, from a Diſdain of all fortuitous Things, and from a conſtant Tenour of Life, *keeping* one and the ſame pleaſing Road.

2. So do all Things, as under the Eye of ſome good Man, always *preſent*; and when you have made ſo great a Progreſs, as even to reverence yourſelf, you may diſmiſs your Tutor.

3. There is a certain Joy which reaches us from thoſe we love, even *in their Abſence*; but it is light and tranſitory; whereas the Preſence and Converſation of a Friend has ſomething of a more lively Pleaſure, eſpecially if we ſee not only him we deſire, but ſuch a one as we would wiſh him to be.

4. *Wealth ill-gotten* (by lying, gaming, cheating, &c.) ſoon waſtes away, but what is gotten by honeſt Labour, ſwells to a greater Heap, which moulders not, but *ſtill* encreaſes.

5. If the *Fields* lie fallow; and *neglected*, a Famine muſt needs follow; but *good Husbandry beſtowed* upon them, makes great Plenty.

6. Old Age is very venerable, when a Man's *paſt Life* hath been truly virtuous, and uſeful.

7. He that willingly receives a Command, takes off the ſevereſt Part of Servitude, the doing that which he would not: Not he *that is commanded* is wretched, but he that does a Thing unwillingly.

III. PRO-

III. PRONOUNS.

1. Come, my Friend, (it is Time,) leave low and ſordid Cares to others, apply *your Mind* to your Studies; let this be *your Buſineſs*, and *your* Recreation, *your Labour* and *your* Reſt; the Object of *your* Vigils, and of *your* Dreams; plan out and compoſe ſome Work, that may be always *your own*.

2. If a good Man and a wicked Man ſail both *in the ſame Ship*, it is impoſſible that *the ſame Wind* which favours the one, ſhould croſs the other.

3. As for Charity, it is never to be expected from a covetous Man, who dreads to leſſen *his own Heaps*, more than to ſtarve his poor Neighbour.

4. Look round on all Things; every one hath its proper Colour, *its own* Figure, and Dimenſions. And this, among other Things, ſtrikes me with Admiration at the infinite Wiſdom of our great Creator, that in ſuch a vaſt Variety of Things he hath made none exactly alike; thoſe which ſeem ſo, when compared, will appear different; among ſuch Variety of Leaves every one is marked with *its own* Propriety.

Aliquando Oratio ſupplet, &c.

SOmetimes a Sentence, or part of a Sentence, ſupplies the Place of the Subſtantive; the Adjective being put in the Neuter Gender.

1. *It is abſurd* to anticipate Evil, and to preſuppoſe that, which it will be Time enough to bear, when it happens; and thereby loſe the Enjoyment

joyment of the preſent Time, through Fear of what is to come.

2. This *is moſt ſcandalous*, which is wont to be objected to us, that we ſpeak the Language, but do not the Works of Philoſophy.

3. Not to return one good Office for another is *inhuman*; but to return Evil for Good, is *diabolical*.

4. Think not much, to take a long Journey to ſuch as profeſs to teach you ſomething uſeful. For *'tis a Shame* that ſince Merchants paſs over ſo many Seas to increaſe their Eſtate, young Men ſhould be loth to travel for the Improvement of their Underſtanding.

5. It is a Favour, I confeſs, to cure a Wound or Diſeaſe; but *to make the Wound or Diſeaſe for the ſake of curing it*, is *barbarous*.

6. *To die in Battle*, is *more preferable* than to ſave one's Life by Flight.

7. *It is pleaſant* to ſtand upon the Shore, and ſee a ſhip toſſed by the Waves; *It is pleaſant* to ſtand in the Window of a Caſtle, to ſee a Battle, and the various Events below.

8. If we conſider the Excellence and Dignity of Nature, we ſhall quickly find how *ſhameful* it is to diſſolve into a luxurious Softneſs and Delicacy. And how *becoming*, on the other ſide, to live frugally, temperately, gravely, and ſoberly.

THE

THE
Third CONCORD.

The Agreement of the Relative *and* Antecedent.

Relativum cum Antecedente, &c.

THE Relative muſt agree with the Antecedent, or Subſtantive going before it, in Gender, Number, and Perſon, (but not always in Caſe,) as,

1. We muſt propoſe ſome End, as the principal Good, *at which* we muſt aim ſtrenuouſly, and *to which* every Thought, Word, and Action, muſt be addreſſed; as a Mariner ſteers his Courſe by a certain Star.

2. The wiſe Man deſpiſes Injuries, and contumely, *which* may be called the Shadow of an Injury; ſaying, theſe Things happen to me either deſervedly or undeſervedly; if deſervedly, it is not contumely, but Judgment; if undeſervedly, let him bluſh for it, who hath done me ſo much Injuſtice.

3. *He* is not brave and ſtrenuous, *who* ſhuns Labour, but he whoſe Mind gathers Strength from the *Difficulties*, *that* ſurround him.

4. It ſignifies nothing what your Condition is, if it ſeems to you a bad one: for *he* is not happy, *who* does not think himſelf ſo.

5 The Good, *which* may be given, may likewiſe be taken away.

6. It is a Sign of a Mind greatly improved, when it ſees its *Faults*, *which* it knew not before; as we congratulate ſome ſick Perſons, on knowing themſelves to be ſick.

7. Raſhneſs ſpoils the beſt *Deſigns*; *which* muſt be carried on prudently, and with good Advice, if we would have them prove ſucceſsful.

8. To *ſome Men*, eſpecially *ſuch as* ſubſiſt by Dealings in the World, a good Name is ſo neceſſary, that it may well be reckoned as a Means of their Livelihood; ſurely then it is no light Matter to rob a Man of what is ſo valuable to him.

9. The Honour and Comfort of Parents, conſiſt in a numerous *Offspring*, *which* degenerates not from the antient Virtue of the Family.

10. This is commonly the Fortune of *thoſe*, *that* ſpoil and deceive others, they at laſt meet with *ſome*, *who* do the like to them.

11. What is there comparable to a prudent *Mind*, *which* is not crafty to deceive, but ſo cautious as not to be deceived.

12. Moſt pleaſant is that *Friendſhip*, *which* likeneſs of Manners hath formed.

13. That is true *Friendſhip*, *which* neither Hope nor Fear, nor any Proſpect of Intereſt can diſunite; *with which* Men die, and *for which* they ſcruple not to die.

14. He looked well to the *Safety* of the Citizens, *wherein* he underſtood his own to be comprehended.

15. Theſe have worked but one Hour, and you have made them equal to *us*, *who* have born the Burden and Heat of the Day.

16. Some

16. Some Men travel here and there to ſhake off the inward *Load* of the Mind, *which* by ſuch Agitation only becomes more irkſome; as in a Ship, a *Burthen*, *that* is fixed and immoveable, ſtrains it the leſs, while ſuch *as* are moveable are apt to ſink the *Side to which* they roll, by their unequal Preſſure.

17. Either in hearing or reading, we muſt not catch at old or new-coined Words, or extravagant Metaphors, and rhetorical Flouriſhes of Speech; but obſerve ſuch *Precepts as* may prove of uſe; and remark ſuch noble and manly *Sentences*, *as* may be transferred to Things: Let us ſo learn, that *what* were Words, may become Works.

Aliquando Oratio ponitur, &c.

SOmetimes a Sentence, or part of a Sentence, anſwering to the Queſtion who, *or* what? *ſupplies the Place of an Antecedent; and then the Relative muſt be in the Neuter Gender.*

1. *We ſpend our Time in idle and unprofitable Labours, which* makes Life ſeem ſhort; whereas it is long enough to accompliſh the greateſt Things, if we know how to uſe it rightly.

2. *The Poſſeſſion of Riches, and all external Things is precarious and uncertain; which* makes the wiſe Man deſpiſe them, and reſt contented in the Poſſeſſion of Virtue and a good Conſcience.

3. *Old Men have weak Deſires, which* makes them ſeem temperate.

4. When a vain-glorious Man *fails of his Aim*, when *he miſſes the Praiſe, and perhaps meets with the contrary, Reproach*, (*which* often happens to the

vain-glorious) then what Diſturbances, and Diſquiets, and even Tortures is he under?

5. *A Fool* (like a Beaſt) *is no ſooner provoked but he grows angry*; and *which* is worſe, it appears immediately in his Countenance, Words, and Actions: Whereas a prudent Man, is not unſeemly tranſported by his Paſſion; but ſtifles his Reſentments, even of the moſt reproachful injuries.

Relativum inter duo, &c.

IF a Relative comes between two Subſtantives not of the ſame Gender; the Relatives may agree in Gender with the latter of the Subſtantives; as,

1. How full of Reaſon and Counſel is that Animal, *whom* we call Man!

2. He was born in the *Town*, *which* is called *Sulmo*.

Or with the Former.

1. Nothing is wretched, but when you think it ſo; this very *Place*, *which* you call *Baniſhment*, is to the Natives their dear Country; and how many, were they to enjoy, from the Remains of your Fortune, but the leaſt Part, would think themſelves near Heaven!

2. The World was formed of that confuſed *Heap of Matter*, *which* was called *Chaos*.

3. That reaſonable *Creature*, *whom* we call *Man*, doth many an unreaſonable Thing.

4. Thoſe heavenly *Fires*, *which* Men call *Stars*, ſhine brighteſt when the Night is darkeſt.

Aliquando

Aliquando Relativum concordat, &c.

SOmetimes a Relative, alſo a Noun Adjective, or Participle, agrees with the Primitive underſtood in the Poſſeſſive ; as, meas Fortunas, qui—*where* qui *agrees with the Primitive Pronoun* mei, *underſtood in the Poſſeſſive* meas.

1. By ſome Miſtake, perhaps in Battle, I may wound my Fellow-Soldier, and ſpare the Enemy ; but this is an Accident, not *my* Fault, *who intended* to ſtrike an Enemy.

2. Let a Man be ever ſo ungrateful or inhuman, he ſhall never deſtroy *my* Satisfaction, *who* have done a good Office.

3. I envy *thy* Happineſs, *who* having a great deal, thinkeſt thou haſt enough.

4. No body regards *my* Words *calling* for Help ; I am poor.

5. Truſt your Secrets to no one, unleſs it be as much to the Advantage of the Perſon that hears them, to conceal them, as to *yours*, *that* tell them.

6. I hate to ſee *thy* Face, *who* haſt ſlander'd me behind my Back.

7. I wonder at *your* Folly *to* waſh a Blackmoor.

Si Nominativus Relativo et Verbo, &c.

IF a Nominative Caſe is put between a Relative and a Verb, the Relative is govern'd by the Verb, or by ſome other Word in the ſame Sentence with the Verb ; Becauſe a Relative, when 'tis not the Nominative Caſe to the Verb, is uſed as a Subſtantive in the ſame Variety of Caſes : And if you turn the Relative, as is neceſſary

neceſſary in Parſing, or making Latin, *into the Pronoun* is, ea, id, &c. *you will plainly perceive what it is govern'd of*; *as, in the Example before you*, cujus numen adoro, *whoſe Deity I adore*; i. e. *his Deity*, or, *the Deity of him*, ejus Numen.

The Relative govern'd of the Verb: as,

1. Fortune takes away nothing, but *what* ſhe gave: but ſhe gives not Virtue; therefore Virtue is as Good, *which* ſhe cannot take away.

2. It is much more tolerable not to acquire than to loſe; and therefore you ſee thoſe Men more chearful, *whom* Fortune never took any notice of, than thoſe *whom* ſhe hath deſerted.

3. Happy is the Man, who loves God, and *whom* God loveth.

4. A good Man does good to thoſe, *whom* it is in his Power to ſerve, and injures no one.

5. That Virtue, *which* Fortune governs not, is extraordinary.

6 Courtſhip and Flattery have ſometimes effected thoſe Things, *which* Threats and Blows never could.

7. That Man, we may be ſure, is a Perſon of true worth, *whom*, we find thoſe that envy him moſt, are yet forced to commend.

8. Fear many times makes us run into thoſe Dangers, *which* our Prudence might have prevented.

9. Labour to overcome ſuch Things, *as*, 'tis a Shame for the Mind to be a Slave to; as, Gain Anger, Pleaſure, Grief, *&c.*

10. Wicked Men oftentimes draw upon themſelves

ſelves that *which* they *fear*, by thoſe very means *whereby* they ſtudy to avoid it.

11. The greateſt Art that a truly wiſe Man ſtudies, is to underſtand *what* he ought to do, and *what* to avoid, upon all Occaſions.

12. The more any Man knows, the leſs he is apt to talk; for his Wiſdom makes him cooly deliberate *what*, and when it is fit to ſpeak.

13. I have paid the Money to the Man I *owed* it.

Or of ſome other Word in the Sentence; as,

1. What Happineſs, what an honourable old Age waits him, who hath given himſelf up to the Patronage and Direction of the wiſe Men; He will have thoſe *with whom* he may deliberate concerning the leaſt and greateſt Affairs; whom he may conſult daily concerning himſelf; *from whom* he may hear the Truth without Contumely, and be praiſed without Flattery; and *to whoſe* Likeneſs he may form himſelf.

2. We muſt firſt inſpect ourſelves, and examine our own Strength; then the Buſineſs we are going upon; then thoſe *for whoſe ſake*, or *with whom*, it is to be tranſacted; and undertake that only *the End of which*, we can accompliſh, or at leaſt hope to do ſo.

3. Nothing ſo much delights the Mind as ſweet and faithful Friendſhip; how great a Good is it, to find a Breaſt, *in which*, you may ſafely lodge every Secret; *whoſe Converſation* may eaſe your Anxiety, *whoſe Judgment* give you Counſel, and *whoſe Chearfulneſs* diſſipate all Sorrow?

4. As

4. As there is nothing more neceſſary than a Friend, ſo a principal Point of Wiſdom conſiſts in the Choice of him: *concerning which*, obſerve this Rule among others; Enter not into Familiarity with a Man prone to anger.

5. Every one loves, or pretends to love him, *whoſe* Liberality is ſo well known every where, that it hath procured him the Name of a bountiful Giver.

6. Beauty is a Good, than *which* nothing is *more frail.*

7. Next unto Virtue, let Children be bred up to Induſtry; *without which* indeed they cannot be virtuous; for both Poverty and Fraud are commonly the Fruit of Negligence and Sloth; when an active Diligence is wont to enrich Men, without the Help of Deceit.

Conſtruction of SUBSTANTIVES.

Quum duo Subſtantivo, &c.

WHEN two Subſtantives of different Signification meet together, with the Particle of, *before them, or implied, the latter ſhall be put in the Genitive Caſe.*

1. What profits it, to point out Things already manifeſt? A great deal: for ſometimes, though we know a Thing, yet we regard it not. Admonition perhaps does not inſtruct, but it makes the Mind intent, it excites Diligence, and ſtrengthens

ens the Memory: The Mind alſo ſometimes pretends not to comprehend Things that are evident; it is neceſſary therefore to inculcate *the Knowledge* even *of ſuch Things as are moſt known.*

2. *The Joy of the wiſe Man* is firm and laſting; it has no Connection with Chance or Accidents; it is always calm and eaſy, for it depends not upon any Thing foreign, nor waits the *Applauſe of Men.*

3. *The Mind of the wiſe Man* is never free from Joy; but this Joy cometh not but from the *Conſciouſneſs of Virtue*: no one can truly rejoice, but the brave, the juſt, the temperate.

4. If you would be happy, pray, that none of thoſe Things which Men generally pray for may be your Portion: there is but one Good, *the Cauſe and Foundation of an happy Life*, and that is, a ſure Confidence in Virtue.

5. *The Knowledge of a Crime* is the *firſt Step of Reformation*; for he that knows not that he hath ſinned, will not deſire to be reformed.

6. Wickedneſs will never get to ſuch an Height; will never ſo conſpire againſt Virtue, as not to leave the *Name of Philoſophy* venerable and ſacred.

7. Without a Companion, *the Poſſeſſion of no Good* can be agreeable.

8. Calamity is the *Occaſion of Virtue:* we juſtly call them miſerable, who grow liſtleſs with too much Happineſs, whom a ſluggiſh Tranquility detains as it were in a calm Sea.

9. Let neither *Love of Friends*, nor *Hatred of Enemies*, ; neither *Hope of Pleaſure or Gain*, nor *Fear of Pain or Damage*, neither proſperous nor croſs Events, ever move thee to turn aſide from *the Rule of Virtue.*

10. Per-

10. Perſons of eminent Virtue, when they are advanced, are leſs envied; for their Promotion ſeems but due unto them; and no Man envies *the Payment of a Debt*.

11. Children increaſe the *Cares of Life*, but they mitigate the Remembrance of Death.

12. Men in great Place are thrice Servants; *Servants of the King*, *Servants of Fame*, and *Servants of Buſineſs*.

13. Indignation is a Grief for *the Proſperity of a Man unworthy*.

14. Shame is a *Diſorder of the Mind*, ariſing from the *Apprehenſion of Evil*, paſt, preſent, or to come, to the Prejudice of a Man's own, or *his Friend's Reputation*.

15. Let the *Father's Care* in educating his Children, eſpecially his Son, the *Heir of his Family*, be equal to the Joy he will have in their well-doing: And let the Mother beware, that her Indulgence does not ſpoil them.

16. Stripes, Fetters, Wearineſs, Hunger, Cold, are the *Rewards of Idleneſs*.

17. If we ſhould diſtinguiſh *the Cauſes of our Fear*, we ſhall find that ſome are real, and others only in Appearance: We fear not Death, but only the *Thought of Death*; for we are not farther from it at one Time than another.

Adjectivum in Neutro Genere, &c.

AN Adjective, (ſuch as, little, more, leſs, how much, any, none, *and the like) in the Neuter Gender, put abſolutely* (i. e. *without a Subſtantive) ſometimes requires a Genitive Caſe*.

1. Avarice

1. Avarice in old Age is moſt ſcandalous; for what can be more abſurd, than, by how much the *leſs Way* remains, to ſeek ſo much the *more Proviſion?*

2. There is *ſo much Good* in Friendſhip, that the Gifts, both of the Gods and Men, ſeem to join in the Perfection of it.

3. *The leſs Delight* a Man hath known in Life, the leſs he fears Death.

4. It is not right to judge of Things, before you know *what Truth* there is in them.

5. In War, Prudence and Skill is of *more Conſequence* than Strength void of Counſel.

6. In War, it is of *more Conſequence*, what Sort of Soldiers you command, than how many.

7. No one likes to ride an unbridled Horſe; but there is *more Danger* from an unbridled Tongue.

8. When old Age comes, if it brings *no other Evil* with it, this one is ſufficient; that by living long a Man ſees many Things, he would not ſee.

9. All our Care ought always to be thus applied; to do *ſome Good*, if we can; if not, to do *no Evil.*

10. Malicious Men will do Things by which themſelves reap *no Good*; nay often *much Harm*, only that they may vex and grieve others.

11. You will find *no Truth*, *no Certainty* in the Things which are extolled by common Fame.

12. *What Advantage* is there in Life? nay rather, *what Labour* and Trouble is there not in it?

13. All Things paſs away, but to return again; I ſee *nothing new.*

14. This is *no Time* for Idleneſs and Sloth.

15. *How much Time* and *Leiſure* doth he gain,

who is not curious to know what his Neighbour hath ſaid or done, but only what he doth himſelf, that it muſt be juſt and right.

16. We muſt not ſpend *too much Time* upon Recreations, but remember that the End of Recreation is to fit us for Buſineſs, not to be itſelf a Buſineſs to us.

17. He is an improvident Huſbandman, who to ſave *a little Seed*, ſows ſo thin, as, at Harveſt Time, to have *little or no Crop*.

18. As full Ears load and lay the Corn, ſo does *too much good Fortune* bend and break the Mind.

19. *The leſs Art* and *Eloquence* is uſed in telling a Story, the more likely it is to gain Belief.

20. From a numerous Attendance there is *more Trouble* and *Danger*, than uſeful Service.

21. He that thinks very highly of himſelf, expects *much Submiſſion* and *Obſervance* from others; and is therefore angry, when he thinks it is not ſufficiently paid him.

22. It is great Folly to be proud of the Gifts of Fortune, for certainly they add *no true Worth* to the Man; *ſomewhat* of outward *Pomp* and Bravery they may help him to, but that makes no Change in the Perſon.

23. We ſhould often turn our Thoughts upon ourſelves, and look into *that Part of the Wallet* which Men commonly fling behind their Backs, that they may not ſee their own Faults.

24. Death hath *this Good* in it, that it puts an End to old Age.

Ponitur interdum Genitivus, &c.

SOmetimes a Genitive Caſe ſtands alone by itſelf; the former Subſtantive, of which it is govern'd, being underſtood, by the Figure Ellipſis.

1. Where lives your Bookſeller? *At the Lamb*, not far from *St. Paul's*.
2. When you went laſt to *Windſor* where did you dine? *At the White Hart.*
3. No Poſſeſſion is better, than *Friendſhip.*

Duo Subſtantiva, &c.

WHEN two Subſtantives come together, reſpecting the ſame Thing, or when the latter explains the Nature of the former, they are both put in the ſame Caſe, by what is called Appoſition, *as in the Inſtance given,* (Opes irritamenta malorum) Irritamenta *is put in Appoſition with* opes, *and ſhews the Nature of Riches, as an Inſtigation to all manner of Vice.*

Note, *Appoſition is uſed alike in all Caſes, where the Sign* being, *may be put between the two Subſtantives.*

1. *Forecaſt, an indiſputable Good* in human Life, is oftentimes by unneceſſary Fears turned into Evil.
2. In the Conduct of Life, *three Things* are principally to be avoided; *Hatred, Envy, and Contempt*; and how this may be done, Wiſdom alone can ſhew.
3. But *by one Thing* is the Mind perfected, *the immutable Knowledge* of Good and Evil; which be-

longs to Philoſophy alone; no other Art concerns itſelf with it.

4. There are certain Inclinations within us, which will make us ſlow and lazy in ſome Affairs, and bold and raſh in other; nor can this Raſhneſs be reſtrained, nor this Sluggiſhneſs quickened, unleſs the *Cauſes* of them are extirpated; *falſe Admiration*, and *falſe Fear*.

5. Frugality comprehends theſe three *Virtues*; *Fortitude*, *Juſtice*, *Prudence*.

6. Brave Men are contented with *Glory*, *the Reward* of Virtue.

7. He is not to be reckon'd among the Poor, who hath acquired to himſelf *the good Arts*, *and honeſt Friends*; the ſureſt *Proviſion* for old Age.

8 Nothing can be found ſo excellent, ſo deſireable, as *That Virtue*, *the Governeſs of the Mind*, *Temperance*, not to be concealed in Darkneſs, but diſplay'd in a proper Light.

9. Nature has beſtowed upon Man *Friendſhip*, *an Aſſiſtant* to his Virtues, not *the Companion* of his Vices; that as Virtue when unmated cannot arrive at Excellency, ſhe may attain to it, when paired and matched with another.

10. Obſequiouſneſs muſt be attended with Politeneſs, but let *Flattery*, *the Promoter of Vices*, be far removed.

11. *Envy*, an *Attendant* on Virtue, generally rails at good Men.

12. There are *two Things* which chiefly drive Men to villainous Actions; *Luxury* and *Avarice*.

13. *Pleaſure*, *the Mother of all Evil*, yet pretends to what is good.

14. *Juſtice*, *that moſt excellent Virtue*, can do much

much without Prudence; but Prudence without Juſtice, nothing.

15. When we oblige *thoſe* that can never pay us again, as a *Stranger* upon his laſt Farewell, or a *neceſſitous Perſon* upon his Death-bed, we make *Providence* our *Debtor*, and rejoice in the Conſcience even of a fruitleſs Benefit.

16. Anger is certainly a mean Thing, and below the Dignity of Man: This appears by conſidering thoſe Perſons in whom it reigns; *who* are generally of the weaker Sort, *Children*, *Women*, *old and ſick Folks*.

Laus et Vituperium, &c.

WHEN two Subſtantives come together, and the latter is ſpoken in Praiſe, *or* Diſpraiſe *of a Thing, ſhewing the Nature, Quality, or Character of ſuch a Thing, it ſhall be put in the Genitive or Ablative Caſe.*

1. *In the Genitive.*

1. What can be ſo clear and manifeſt, when we behold the Heavens, and contemplate heavenly Things, as that there is *a Deity of infinite Wiſdom*, who governs the Univerſe?

2. A *Man of true Piety*, will bear whatever happens to him, with Equanimity; for he will know that it proceeds from the Divine Law, that governs the Univerſe.

3. Shame, as it hinders many from doing what is right, ſo it ſometimes keeps *Men of a wicked Diſpoſition* from baſe Actions.

4. Some Men are *of ſuch a tyrannous Humour*,

that, upon the leaſt Pretence, they take a Pleaſure in tormenting thoſe, who are in their Power.

5 He was neither for Stature big, nor to the View ſtrong, but a *Man* of admirable *Wiſdom*.

6. He that is *of a ſervile Nature* is not to be amended by Reaſon and Perſuaſions, but by Stripes.

7. There is *no Man* of *ſo choleric a Temper*, but if he heartily endeavour'd, he would find it poſſible to ſubdue it.

8. Flies diſquiet us not by their Strength, but by their Numbers: ſo, great Affairs do not vex us ſo much, as *many Things* of little *Value*.

9. *A Man* of a mean *Eſtate* may give leſs than one of *a great*, and yet be the more liberal Perſon; for Liberality is to be meaſured not ſo much by what is given as by the Ability of the Giver.

2. *In the Ablative.*

1. Such as are *of a malevolent Diſpoſition*, are the worſe for being aſk'd a Favour.

2. Young Men *of great Genius*, are rather to be check'd than ſpurr'd on to Glory; much more is to be lopped from that Age, if it be fed by Applauſe, than engrafted.

3. He that can take Delight to hear his Neighbour defamed, may well be preſumed to be of *ſo malevolent an Humour*, that it is not likely he ſhould ſtick at ſpreading the Slander.

4. To be *of a free and chearful Mind*, at Hours of Meat and Exerciſe, is one of the beſt Precepts for long Life.

5. Health is more ſweet to thoſe, who are recover'd from a ſore Diſeaſe, than to thoſe who were always *of a ſound and healthful Body*.

6. The

6. The Vulgar, *of a reſtleſs Diſpoſition*, are ſeditious, and ever deſirous of a Change of Government.

7. If ſuch as are born of good Parents, *are of a bad Diſpoſition*, they become degenerate by their own Fault, and diſgrace their Family.

8. *A Perſon of Integrity* will not be prevailed upon, either for Fear or Favour, to juſtify the leaſt Untruth: But a *Man of no Conſcience*, who hath accuſtomed himſelf to Lying, cares not how many Falſhoods he teſtifies, which he utters without any Difficulty.

9. It is hard for a Man *of baſe Condition*, to bear a ſudden Preferment decently.

Opus et Uſus, &c.

OPUS *and* Uſus, *when they ſignify* Need, Want, Occaſion, *require an Ablative Caſe.*

1. Wiſdom, among other Things, teaches us to receive all Accidents with as much Equanimity, as if they were order'd by the Will of Heaven; it condemns all Pleaſures mixed with Repentance; and recommends good Things, as what will always pleaſe; and plainly proves, that he is the happieſt Man, *who ſtands in no Need of Proſperity*, and he the moſt powerful, who hath Power over, and can command himſelf.

2. There is *no Need of Exhortation*, or Advice, to underſtand the Qualities of Colours; the Eye will diſtinguiſh white from black, without a Teacher; but the Mind ſtands *in need of many Precepts*, that it may ſee the Fitneſs of every Action in Life.

3. 'Twas

3. 'Twas an eaſy Matter to bid Defiance to abſent Evils; Behold, the Pains now threaten, which you ſaid were tolerable; Behold Death, againſt the Fear of which you have often ſpoken ſo couragiouſly; now then is *the Time for Courage*, and a ſtrong Reſolution.

4. Brave Men *have no need of Walls*.

5. What *Need would there be of Fortitude*, were Juſtice, of its own Accord, to give every one their own?

6. To ſecure ourſelves on Land, *we have Need of Ships* at Sea.

7. He is ſo diligent, *he wants no Monitor*.

8. There is *Need of great Care* and *Prudence* in the Choice of a Wife.

Uſus.

1. Let him go; there *is no Need* I ſhould follow him; for I know he hates us all.

2. Keep the Money I lent you ſtill in your Hands, at preſent *I do not want it*.

3. My Friend deſires you would lend him three hundred Pounds; for he has *occaſion for one hundred* to-day; and he *will want two hundred* to-morrow.

4. Now is *the Time for Strength*, and every Art, to overcome ſo perfidious an Enemy.

Opus autem adjectivè, &c.

BUT Opus *is ſometimes uſed as an Adjective undeclined, for* needful, neceſſary, *and then it is only uſed in the Nominative or Accuſative Caſe.*

1. When

1. When you have done a Kindneſs, *what need* is there to ſpeak of it? This is to invade another's Province, who would declare it with a better Grace; and add even this to your Praiſe, that you have not ſpoken of it yourſelf.

2. Wiſh, that you may be able to return a Benefit, when *it ſhall be neceſſary*, not that it may be *ſo*.

3. Much Patience is *neceſſary* to bear the Loſs of a Friend decently.

4. Nothing is more *neceſſary* for the ſetting up a Fortune-teller, than Impudence on one Side, and Credulity on the other.

5. The Soldier who guards the Ammunition and Baggage is as *neceſſary* as he that fights the Battle.

6. It is manifeſt, that few Things are *neceſſary* to ſatisfy Nature.

Conſtruction of ADJECTIVES.

Adjectiva quæ deſiderium, &c.

ADjectives ſignifying Deſire, Knowledge, Memory, *and the Contraries to theſe, as*, Averſion, Ignorance, Forgetfulneſs, *govern a Genitive Caſe*; *the Sign* of, *and* for.

1. DESIRE.

1. True Valour is *deſirous of Danger*, and thinks how to behave, not what it is about to ſuffer; for this is a Part of Glory.

2. Every

2. Every one that hath the leaſt Generoſity in him, is *deſirous of Fame.*

3. Young Men are *deſirous of Honour*, and *Victory*, more than Money; as, not having yet been in Want.

4. He that is ſo *greedy of Money*, as not to care how he gets it, inſtead of raiſing his Family, confounds it; but the Man who hateth Bribes, and all unlawful Ways of Gain ſhall proſper.

5. Wiſdom extols her Children, and ſuccours thoſe who are *zealous for her.*

6. The Nature of Mortals is *greedy of Dominion.*

7. We are *deſirous of our Friends Company*, becauſe we know not how long we may enjoy them.

8. Many, and eſpecially they who are *ambitious after Grandeur* and *Glory*, take from ſome, that they may give to others, and account themſelves generous to their Friends, if they enrich them at any rate; but this is ſo far from being conſiſtent with, that nothing can be more contrary to, our Duty.

2. AVERSION, *or* CARELESSNESS.

1. Moſt Men are *impatient of Labour*, in ſearching after Truth, and embrace ſooneſt the Things that are at hand.

2. All Power *cannot bear an Aſſociate.*

3. The richeſt Man, *careleſs of his Affairs*, is ſoon reduced to Poverty.

4. We are apt to extol ancient Things, *regardleſs of modern.*

5. Virtue *regards not Fortune.*

3. KNOW-

3. KNOWLEDGE.

1. A Mind, *conſcious of its own Integrity*, triumphs over unjuſt Diſgrace.

2. A Man, *well-ſkilled in the Law*, has an Opportunity of doing as much Harm as Good.

3. Men often neglect and proudly overlook the modeſt and harmleſs; but patronize the audacious, tho' *guilty of abominable Crimes*.

4. Can you preſume to viſit me, when *you know you play'd ſuch an audacious Prank?*

5. 'Tis both pleaſant and honourable to *be Maſter of the ancient Writers*.

4. IGNORANCE.

1. If in ſpeaking we make not uſe of the liberal Arts, yet it eaſily appears, whether we are *ignorant of them*, or have learned them.

2. The Ant, in no wiſe *ignorant of what is to come*, lays up Food againſt Winter.

3. It is very uſeful for any one to be willingly *ignorant of thoſe Things*, which are beyond his Capacity.

4. He was ſo ſtupid, that *he knew nothing*.

5. *Having taſted Miſery myſelf*, I have learn'd to aſſiſt the Wretched.

5. MEMORY.

1. Reaſon is the ſole Arbitreſs of Good and Evil: Senſe cannot give its Opinion but of the Thing preſent, is not provident of what is to come, nor *mindful of what is paſt*; and knows no Conſequence,

Conſequence, tho' on this depends that conſtant Tenour of Life that leads to Perfection.

2. Be always *mindful of your Duty* to God, your Neighbour, and yourſelf.

3. You have a Leader, *mindful of you*, unmindful of himſelf; a Happineſs not always to be met with.

4. A Man of Probity will be always *mindful of his Friend.*

5. When you have ſufficiently provided for yourſelf, *remember me.*

6. FORGETFULNESS.

1. He that is thinking of what he ſhall ſtill receive, generally *forgets* what he has received, nor has Covetouſneſs any greater Evil in itſelf, than that it is ungrateful.

2. Fortune is continually making Choice of ſome new Evil, to remind us of her Power, as if *we had forgot it.*

3. All Men hate thoſe who are *unmindful of Benefits.*

4. I will be mindful of you, till I am *forgetful of myſelf.*

5. So great is his Integrity, and ſo juſt his Actions, that the lateſt Poſterity ſhall not *be unmindful of theſe Things.*

Adjectiva verbalia in *ax*, &c.

VERBAL Adjectives in ax, (i. e. *Adjectives derived from Verbs, and ending in* ax) *govern a Genitive Caſe: The Sign* of, *or* in; *as in the Example given,* Audax Ingenii, *bold of*, or, *in Diſpoſition.*

1. In

1. In what conſiſts an happy Life? In Security and uninterrupted Tranquillity; which proceeds from Greatneſs of Mind, and from Conſtancy, *tenacious of a right Judgment.*

2. No one can *maintain Juſtice*, who is poſſeſſed of the Deſire of heaping up more than is enough.

3. The Memory of a Kindneſs is oftentimes very ſhort, but it is *apt to retain an Injury.*

4. The Heart of a Fool, like a broken Veſſel, is *not able to hold* any *Knowledge.*

5. Gluttony is *conſumptive of an Eſtate*, whereas Temperance preſerves it.

6. Moſt Men are *ſagacious in their own Profit*; but who endeavours the Good of the Public?

7. I that was ever *ſhy of Buſineſs*, and born for thoughtleſs Eaſe, now ſuffer Extremities.

8. Inſtruct a Child, as ſoon as he is *capable of Inſtruction*, and ſeaſon his Mind with the Principles of Virtue, before he receives other Impreſſions, and probably they will grow up with him, ſo that he will not forſake them, as long as he lives.

Nomina Partitiva, &c.

NOUNS *Partitive, called ſo becauſe they ſignify Part, or ſome one or more, as,* aliquis noſtrûm: *Alſo Nouns of Number, (as,* one, two, three, firſt, ſecond, third;) *Adjectives of the Comparative and Superlative Degree; and ſome, put partitively, having* of, *or* among, *after them, govern a Genitive Caſe, from which they borrow their Gender,* that is, *are of the ſame Gender with the Genitive Caſe they govern; and the Reaſon is plain, for ſome Caſe or other of that Word which is the Genitive, is underſtood, as*

in the Examples given : Primus Regum. Primus *is of the ſame Gender with* Regum, *becauſe* Rex *is underſtood*, Primus Regum, *i. e.* Primus Rex Regum ; *ſo*, Dextra Manuum, *i. e.* Dextra Manus Manuum.

NOUNS PARTITIVE, *and put partitively.*

1. The Fortune, which is common and uncertain, and which *none of us* can ſhun, or by any Means make better, we muſt bear with Patience and Diſcretion.

2. Not *any of us* can be formed, or the Life and Diſpoſition of any one changed on a ſudden.

3. *Of all the Degrees* of Society, *none* is more excellent, *none* more ſtable, than when worthy Men, through a Similarity of Manners, are intimately connected together.

4. There is *none of us*, who have had a liberal Education, who thinks not upon his Maſters, Tutors, and the very Place itſelf, with a pleaſing Remembrance.

5. *Of all Things*, there is not *any* more proper to ſecure Power, than to be beloved ; nor any more unlikely, than to be feared !

6. Anger is a Deſire of Revenge, joined with Grief, becauſe a Man's ſelf, or *ſome of his*, either is, or ſeems to be neglected.

7. *Of all theſe Things* my Father knew *nothing* at all.

8. *Of all Men living* there is *none* I had rather meet than you, my Friend.

9. We often ſpoil a good Office, not only after we have conferr'd a Benefit, but in conferring it ; for

for *who of us* is ſatisfied with being aſked ſlightly, or but once?

10. Nothing ſupports the Reputation of an excellent Maſter, more than when almoſt *every one among his Boys* prove good Scholars.

11. *No Mortal* is wiſe at all Times.

12. Is there *any Man* ſo happy as I?

13. I eſteem *no Man* more.

14. *Of Wools, the black* take no dye.

15. Diſcord embroils even *the leaſt Things*.

NUMERALS, *or Nouns of Number.*

1. *The firſt Men*, and their immediate Deſcendants followed Nature, pure and uncorrupt, and held the ſame, both as their Leader and Law, by an orderly Submiſſion of the worſe to the better; for this was ever the Rule of ſimple Nature.

2. *Of my Brothers one* is dead, and the *other* like to die.

3. *Of the Judges, ſix* gave it for me, and *one* againſt me.

4. It is no Wonder, that *of ſo many thouſand Dangers*, that are conſtantly hovering about us, *one* ſhould hit us at laſt.

5. As for Praiſe, conſider how many who were once much commended, are now already quite forgotten, yea *how many* even *of thoſe* who commended them, are long ſince dead and gone themſelves.

6. In all our Undertakings, theſe three Things are to be regarded; firſt, that Appetite be ſubſervient to Reaſon; ſecondly, to examine the Importance of our Undertaking, that our Attention and Labour be neither more nor leſs than the Oc-

caſion requires; thirdly, that thoſe Things which relate to Dignity and Magnificence, be moderate; and *of theſe three Things, the firſt* is moſt excellent.

ADJECTIVES *of the Comparative Degree.*

1. The beſt of Guards to preſerve the Perſon of a Prince, and ſecure the Government, are Bounty and Juſtice; and *of the two* Bounty is *the ſtronger*; for this engageth all Mens Affections.

1. Would not he, who ſhould pretend to teach a Mad-man how to ſpeak, walk, and behave himſelf, be the *madder* Man *of the two.*

3. It is probable, *the Elder of the two Sons* will ſucceed to a great Eſtate; but he has not half the Share in Learning which his Brother has.

4. *The younger of his two Sons* fell with Honour in the Service of his Country.

5. *Of my Feet* the Left is *the weaker*; *of my Arms* the Right is *the ſtronger*; and *of my Eyes* the Right is the *clearer.*

Of the Superlative Degree.

1. *Of Jewels* the Carbuncle is *the moſt precious*; and the next to that, the Diamond.

2. *Of Metals*, Gold is *the moſt perfect*; becauſe it is the *moſt pure* and the *moſt weighty.*

3. The Lion, when he is come to his full Growth, is *the moſt undaunted*, and *heroic*, *of all Animals.*

4. *Of all Animals* the Dolphin is ſaid to be *the ſwifteſt*: but this may more properly be ſaid of the Horſe.

5. A Civil War is the *moſt pernicious of all.*

6. Pain,

6. Pain, *of all Evils* is to be accounted *the greateſt*; for it is not only evil in itſelf, but is ſuch a one as permits us not, while we labour under it, to enjoy any Good.

7. Every one thinks what he ſuffers himſelf, to be *the moſt grievous of all.*

8. The firſt Step to Wiſdom, is for a Man to know himſelf, which, as it is *the moſt difficult of all Things*, ſo it is far the moſt uſeful.

9. Admonition is *the moſt precious of all Kindneſſes*; and therefore they, to whom we owe this, ſhould be look'd upon as our prime and greateſt Benefactors.

10. Gratitude to Benefactors, is a Duty ſo generally acknowledged by all, even *the moſt ſavage of Men*, that he muſt have put off much of his human Nature, who refuſes to perform it.

11. He is ungrateful, who having received a Kindneſs, denies that he has received it; he is ungrateful, who diſſembles it; he is ungrateful, who does not make a Return when Opportunity offers; but *the moſt ungrateful of all*, is he who forgets it.

12. I am apt to wonder, when I ſee Men aſking Time, and the Perſons, whom they aſk, moſt readily granting it; both regard that for which it is aſked; but neither of them Time itſelf; and thus *the moſt precious of all Things* is ſported with.

Uſurpantur autem, &c.

NOUNS Partitive, Numerals, &c. often change their Genitive Caſe into an Ablative, with theſe Prepoſitions, a, *or* ab, de, e, *or* ex; *or into an Accuſative, with* inter, *or* ante, *before it.*

A, or *Ab*.

1. *Of Evils* we muſt not only chooſe *the leaſt*, but even from theſe, if there be any Good in them, extract it.

De.

1. *Of Men* there are *none* ſo ſavage and untractable, but they know there is a God, tho' they know not his proper Attributes.

2. *Of twenty* but now, for the Veſſel carried ſo many, I was the *only* Man left.

E, or *Ex*.

1. Many will profeſs themſelves to be kind, and to do good to others; but alas! in Time of Trial 'tis hard to find *one of them*, who will be as good as his Word.

2. *Some of the wiſe Men* called Anger a ſhort Madneſs.

3. There are no greater Wretches in the World, than *many of thoſe* whom the People take to be happy.

4. Not *one Man of a Thouſand* is Proof againſt Flattery.

5. *Of all human Things*, *nothing* is more excellent than to deſerve well of the State.

6. *Of all Rewards* of Virtue, Glory is the *moſt ample*; which recompenſeth the Shortneſs of Life with the Remembrance of Poſterity; and makes the abſent ſeem preſent, and the Dead, as it were alive.

Inter.

Inter.

1. *Of the whole Race of Mankind*, How *few* are there who know themſelves?

Ante.

1. He is a good Boy indeed, who is at School every Morning *the firſt of all his School-fellows.*

Secundus aliquando, &c.

THIS *one Ordinal*, ſecundus, *ſignifying* ſecond, *or* inferior to, *ſometimes governs a Dative Caſe.*

1. He ſo diligently applies himſelf to Learning, that he is *ſecond to none.*

2. Her Beauty is ſo far from being inferior to all, that it is *ſecond to none.*

Interrogativum et ejus Redditivum, &c.

AN *Interrogative and its Redditive* (i. e. *the Word which anſwers it*) *ſhall be of the ſame Caſe and Tenſe*; that is, *when a Queſtion is asked, the Anſwer in* Latin *muſt be made by the ſame Caſe of a Noun, Pronoun, or Participle*; *and by the ſame Tenſe of a Verb, that the Queſtion is asked by: Except when Words of a different Conſtruction be made uſe of.*

1. *Of the ſame Caſe.*

1. *What* is Good? *The Knowledge* of Things: *What* is Evil? *Ignorance.*

2. *What*

2. *What* Labour is vain and frivolous? *That* which is laid out in Trifles.

3. *To what* may we compare the Life of Man; *To a Game* at Chefs.

4. *What* makes us reliſh Health? *Sickneſs. What* enhanceth the Value of Plenty? *The Experience* of Want.

5. *What* is a Benefit? A voluntary and kind *Action*, that gives Delight, and in giving it, receives the ſame itſelf; It conſiſts therefore not in the Thing given, but in the Intention of the Giver.

6. It is a great Part of Goodneſs to deſire to be good: Do you know *whom* I call good? *One that is pefect*, abſolute, whom no Force, no Neceſſity, can induce to do a bad Thing.

2. *Of the ſame Tenſe.*

1. What *will you do*, if you are call'd upon to ſerve your Country? *Behave* myſelf manfully.

2. Hearing your Father reviled, what *will* you *do*? *Vindicate* my Father's Honour.

3. How does my Friend *do*, having loſt his Son? *He is* in great Grief; but comforts himſelf in ſome meaſure with this Reflection, that he died honourably.

EXCEPTIONS.

I. *From the Queſtion being asked by* cujus, cuja, cujum, *whoſe.*

1. Did he ſay ſhe was his own Daughter?—No. *Whoſe* then? *His Brother's.*

2. *Whoſe*

2. *Whoſe* Son was that you brought hither to play with you? *My Maſter's.*

II. *From the Verb requiring another Caſe.*

1. Was he accuſed *of Bribery* or a Conſpiracy? *Neither.*

2. Did you ſell your Horſe *for Twenty Pounds? For more*, or perhaps *leſs*; I am not oblig'd to tell you.

III. *From the Queſtion's being anſwer'd by a Pronoun Poſſeſſive*, meus, tuus, &c.

1. *Whoſe* Company do you love above any? *Thine.*

2. *Whoſe* Servant was that you parted from juſt now? *My own.*

Conſtruction of Adjectives governing a Dative Caſe.

Adjectiva quibus commodum, &c.

Adjectives ſignifying Advantage, Fitneſs, Suitableneſs, *and the Contraries*, Diſadvantage, Unfitneſs, Unſuitableneſs; Likeneſs, *or* Unlikeneſs; Pleaſure, *or* Diſpleaſure; Submiſſion, *or* Reſiſtance; *or any Manner* of Relation *to any thing*, *require a Dative Caſe. The Sign* to, *or* for.

ADVAN-

ADVANTAGE, &c.

1. He that has a Heart to be kind and bountiful to his Neighbour, will not deny what is *fit* and *convenient to himself*; whereas the covetous Man pinches his own Flesh

2. *It is much more for the Child's Good*, that his Parents ſhould chooſe for him, than be left to the ſilly Choices he would make for himſelf.

3. When a Father ſees a Child diſobedient and ſtubborn, what can be more *agreeable to a fatherly Affection*, than to chaſten and correct him, if by this Means he may amend him?

4. Men may be happy in all Places, if their Mind be but *ſuited to their Condition*.

5. The Morning is the Time *convenient for Study*.

6. God beſt knows what is *good for us*, and what not.

7. It is a Pleaſure to lead a Life equal and *agreeable* to *one's Words*; and ſo to live, that every Speech may *agree with one's Morals*.

8. The Life of the retired indeed is more eaſy, and more ſafe; but the Life of thoſe that apply themſelves to the Affairs of Government, is more *beneficial to Mankind*, and more conducive to Glory and Renown.

DISADVANTAGE, &c.

1. You judge wrong of yourſelf; if you ſeem *of no uſe* but *to the Afflicted*; a Man may ſhew himſelf of Service to his Friend under all Circumſtances.

2. Meek-

2. Meekneſs reſtrains that mad Paſſion of Anger, which is not only *uneaſy to ourſelves*, but oftentimes very *detrimental to our Neighbours*.

3. The ſame Labour is not equally *grievous* to a *General* and *common Soldier*; for in the Caſe of a General, Honour makes the Toil eaſy.

4. I ſhall be glad to ſee you at my Houſe tomorrow, if it be not *inconvenient for you*.

5. An ungrateful Man is *his own Enemy*.

6. As Nature or Providence hath given to Man nothing more valuable than his own Soul; nothing is ſo *deſtructive* as Pleaſure to that divine meſtimable *Gift*.

7. Pleaſure embaraſſeth Deliberation, is *an Enemy to Reaſon*, and hoodwinks the Mind, to keep her from having any Communication with Virtue.

8. Old Age, in great Poverty, cannot indeed be light even to a wiſe Man; nor in the greateſt Plenty, not *burthenſome to a Fool*.

9. Cruelty is very *diſagreeable* to the *Nature* of Man.

10. An envious Man is as *uſeleſs* to a *State*, as Cockle among the Wheat, or a Coward in War.

LIKENESS, &c.

1. How *like* *Friendſhip* is Flattery, it not only imitates, but it out does it; it is received with open Ears, and is then moſt grateful, when moſt hurtful.

3. The Life of Man is *like a Game at Tables*; The Chance is not in our Power, but to play it well, is.

4. Forſake not an old Friend, for a new one is not

not *like him:* A Friend is *like Wine*, the better and more pleaſant for being old.

4. The Life of Man is *like Iron*; if you uſe it, it wears away; if you uſe it not, the Ruſt conſumes it.

5. Fame is *like a River*, that beareth up Things light and ſwoln; and drowns Things, weighty and ſolid.

6. When a Quarrel is once broke out, 'tis *like* a violent *Flame*, which cannot ſo ſoon be quenched, as it might have been, whilſt it was only a ſmothering Fire.

7. Nature hath order'd Man not to think any thing more beautiful than Man; for ſo great is the Force of Nature, that Man deſires to be *like Man*; as an Ant to an Ant.

8. He that ſpeaks the Truth, being always *conformable to himſelf*, can never be diſproved, but a Liar is ſoon confuted; for he is apt to contradict himſelf.

9. Nothing is *more like a Madman*, than one who is drunk.

10. He was a great deal *more like his Mother* than his *Father*.

11. The Sickneſs of the Mind is *moſt like* ſick *Bodies*.

12. I compare not the Man that does theſe Things with the beſt of Men, but I think him *moſt like God*.

UNLIKENESS, &c.

1. There are two Sorts of Humility; one conſiſts in the having a mean Opinion of ourſelves; and another in being content that others ſhould have

have ſo of us; the former is *contrary to Pride*, the latter to *Vain-glory*.

2. He that contends where he cannot but be overcome, is not *unlike the Viper*, that bit the File.

3. Nothing is ſo *contrary to Reaſon* and *Conſtancy* as Fortune.

4. Nothing ought to be *ſtrange to a wiſe Man*, but what is joined with Vice.

5. Is there any Doubt, but that Injury is *contrary to Kindneſs?* As then to do any Injury is a Thing to be avoided in itſelf; ſo Kindneſs is for itſelf to be practiſed.

PLEASURE, &c.

1. Piety is *acceptable to God*.

2. It is not the Incenſe, or the Offering that is *acceptable to God*, but the Purity and Devotion of the Worſhipper.

3. He that loves any Perſon, is deſirous to approve himſelf, and to do whatſoever he thinks will be *pleaſing to him*.

4. He that is full, loaths an Honey-comb, but *to the Hungry* the bittereſt Thing is *ſweet*.

5. How *ſavoury* is a Piece of Bread *to one who is hungry*, and how *delicious* is Water *to him who is thirſty?*

6. Learn to diſtinguiſh what Nature hath made neceſſary, and what is ſuperfluous; what eaſy Laws ſhe hath enacted; and how *grateful* and *pleaſant* Life may be *to thoſe* who obey them; how ſevere and intricate to thoſe, who rather truſt to Opinion than to Nature.

DISPLEASURE, &c.

1. When Men have within themſelves no Reſources for making Life virtuous and happy, *to ſuch Men* every Age of Life is *diſagreeable*; but to thoſe who require from themſelves all that is good, nothing can ſeem an Evil, which the Neceſſity of Nature brings with it.

2. Exile is *terrible to thoſe*, who, as it were, ſtint themſelves to one Dwelling-place, but not to thoſe, who look upon the whole Globe as one City.

3. *It is painful* to a modeſt and generous *Mind* to ſollicit any great thing from one whom he thinks he has greatly obliged; leſt he ſhould ſeem to claim rather than aſk it, and it ſhould be reckon'd rather a Debt than a Favour.

SUBMISSION.

1. Nothing is more commendable, than for young Perſons to be *ſubmiſſive to their Parents.*

2. It is a Sign of Repentance in the Offender, when he is *ſupplicant to the Perſon offended.*

3. Humanity is a Virtue, which forbids a Man to be proud among his Companions; ſhe ſheweth herſelf *gentle and condeſcending to all*; judgeth not ill of any one; and delights in that as her own chief Good, which is likely to promote the Good of others.

RESISTANCE.

1. Children that are refractory and *contumacious to their Parents*, ſhall be cut off from the Land of the Living.

2. They who are *diſobedient to the Voice* of the Lord ſhall periſh.

RELATION, *or belonging to any thing.*

1. So great is the Power of Virtue, that tho' we only ſee it in others, it moves us, and makes us *friendly to the Perſon* that ſeems to be poſſeſſed of it.

2. Anger is *next kind to Cruelty.*

3. All Art will recede from natural Simplicity, ſo *near a-kin* is it to *Deceit.*

4. To healthful *Bodies* the plaineſt Meats are generally *the moſt wholeſome.*

5. The covetous Man is *unjuſt to his Body*, for he often denies it the moſt neceſſary Refreſhment.

6. Bad Manners are contagious as well as Diſeaſes; and the Mind is at leaſt as much, if not more *liable to Infection* than the Body.

7. Recreations are ſometimes *neceſſary*, both to the *Body* and *Mind* of Man, as neither of them is able to endure a conſtant Toil, without ſome Refreſhment between.

8. He that conceives in his Mind ſome arduous Taſk, ought firſt to aſk of Heaven Strength *equal thereto.*

9. People, generally ſpeaking, are *kind to their Neighbours* for their own Sakes.

10. It is *honourable for a Man* to ceaſe from Strife, but every Fool will be meddling.

11. Nothing but Moderation and Greatneſs of Mind can make either a proſperous or adverſe Fortune *eaſy to us.*

12. He that is perfectly wiſe is perfectly happy; nay, the very Beginning of Wiſdom maks Life *eaſy to us.*

Huc referuntur Nomina ex *con*, &c.

TO this Rule belong alſo Nouns compounded of the Prepoſition con, *or* cum; *as*, conſervus, cognatus, &c.

1. I could not endure his Inſolence, as he was but my *Fellow-Servant* to the ſame *Maſter.*

2. 'Twas his Cuſtom to adapt *Nicknames to Things.*

3. He was *my Fellow-Soldier* in *Greece*; and *my Comrade* in *Italy.*

4. He was *conſcious to himſelf* of the Crime, tho' he denied it.

5. Nothing can make a Man happier, than a Mind *conſcious to itſelf* of its own Integrity.

An EXCEPTION.

SOME of theſe Adjectives, that ſignify Likeneſs Unlikeneſs, *or* Relation, *may have a Genitive Caſe after them.*

1. We muſt take particular Care whom we imitate, and *whom* we wiſh to be *like.*

2. May

2. May he be happy, and *not degenerate* from his *Anceſtors*.

3. He was very *unlike you*, tho' ye were bred together.

4. Great Wits are *allied to Madmen*.

5. He that regards not the Inſtruction of his Father, or Tutor, or other Superior, whoſe Love is *equal to his Authority*, will always be a Fool.

Communis, alienus, immunis, &c.

EACH of theſe three Adjectives govern ſeveral Caſes.

Communis.

With a Genitive.

1. Every Body can tell you, that Calamities are *common to all Mankind*.

2. Even ſo it is with all worldly Things; their Spring comes, and they are put forth; then blows the Wind, and they go down: And in Lieu of them grow up others like unto them: ſo that to endure but for a while, is *common to all*.

3. It is an old Proverb; All Things are *common among Friends*.

With a Dative.

1. Univerſal Experience ſhews, that Death is *common to all Ages*.

2. We are not to condemn any thing that is *common to a Nation*; for Cuſtom defends it.

3. It is *common to all*, but ſuch as are of the vileſt Diſpoſition, to love their Country.

A Dative, with an Ablative and the Prepoſition cum.

1. It is not agreeable to Reaſon, to think highly of ourſelves for ſuch Things as are *common to us with Beaſts* and Plants.

2. I will bear manfully thoſe Dangers which are *common to me with the reſt of Mankind.*

3. They conſpire together, and diſplay their Villanies *in common to one another.*

Note, *When two Perſons or Things follow the Adjective, with the Conjunction* and, *between them*; and, *muſt not be render'd in* Latin *by* et, *but by the Prepoſition* cum, *with an Ablative Caſe.*

1. To move and breath, to ſleep and wake, to hunger and thirſt, to live and die, are Things *common to Princes and Peaſants.*

2. A ſudden Death is equally *common to Good and Bad.* Therefore it is horrible indeed to die ill, but not to die ſuddenly.

3. Perfect Reaſon is the proper Good of Man; other Things are *common to him and brute Animals:* Is he ſtrong? So are Lions; Is he beautiful? So is the Peacock; Is he ſwift? So are Horſes.

Alienus.

With a Genitive Caſe.

1. A frank Nature is not *fit for Secrets.*

2. He

2. He told us a long Story, but it was *wide of Truth.*

With a Dative.

1. We are too apt to ſpend our Time in the Purſuit of Things that are wholly *foreign to our Buſineſs.*

2. The Kindred generally of a poor Man, not only forſake him, but hate his Company, as a Diſgrace and Trouble to them; and therefore no Wonder if his Companions and Familiars grow *ſtrange to him.*

3. I know how *averſe* you are *to Ambition*, who delight ſo much in Study and Retirement.

With an Ablative Caſe.

1. It is *not conſiſtent with the Dignity* of a Judge, when he is about to pronounce Sentence, to ſhew any Signs of Anger in his Looks, Words, or Geſture.

2. We muſt take care that what we ſay, be not petulant, nor proud, nor *unſuitable in Time* or *Place.*

3. Injuſtice may be done two Ways; by Fraud or Force; Fraud is the Property of a Fox, and Force of a Lion, both *very unbecoming of a Man*; but Fraud is the more deteſtable.

And the Prepoſition A, *or* Ab.

1. With a Man, who is *diſaffected to me*, my Letters will do no good.

2. Have

2. Have you ſo much Leiſure from your own Buſineſs, as to take care of other Mens Affairs, and ſuch as do not at all concern you? I am a Man, and therefore think no Office of Humanity *not pertaining to me.*

3. Our Manner of Joking, ſhould neither be profuſe nor indecent, but genteel and facetious; for as we allow Boys no other Liberty of playing, but what is not *inconſiſtent with genteel Behaviour*; ſo in our very Jokes, ſomewhat of a generous Diſpoſition ought to be diſplay'd.

4. It is *not agreeable to that Juſtice*, for which we ſeem to be born, to take any Thing from another, which is his Property.

5. It behoves Man not *to be averſe to Man*, on this very Account, becauſe he is a Man.

Immunis.

With a Genitive Caſe.

1. Let thoſe who have offended be afraid; as Conſcience *free from Guilt* can laugh at falſe Accuſers.

2. Happy is the City that enjoys Tranquillity, *without being involv'd in* ſo great a War.

With an Ablative Caſe.

1. So general was the Report, that no one throughout the Nation was *free from Fear.*

2. He ſo well order'd the Retreat, that his whole Army *met with no Misfortune.*

And

And a Prepoſition.

1. He but aukwardly objects a Vice to another, *from which* himſelf is not *free.*

2. In the Grave there is no Diſtinction, but the Servant is *free from the Power* of his Maſter.

3. No one is ſo happy as to live always *free from Misfortunes.*

4. Children, when they are once grown up, are apt to think themſelves *free from all Obedience* to their Parents; but their Duty is ſtill the ſame, and in many Caſes, they ought to be as much under Command now as before.

Natus, commodus, incommodus, &c.

THESE *ſeven Adjectives*, natus, commodus, incommodus, utilis, inutilis, vehemens, aptus, *with ſeveral other, as*, promptus, proclivis, ſegnis, rudis, &c. *govern an Accuſative Caſe, with the Prepoſition* ad, *(or* in ;) *which Accuſative Caſe ſignifies the End, Purpoſe, or Uſe*, to, *or* for which any thing is made, born, fit, *or* unfit, *as in the Example given*, (Natus ad Gloriam, *he was born* to *Glory :)* Glory *is the Accident, or End to which ſuch a one is* born.

1. When we begin to look about, and conſider who we are, and wherein we differ from brute Animals; we ſhall begin to purſue thoſe Things *for which* we were *born.*

2. Every one is not *made to govern States*, to diſtribute Juſtice, to reſolve great Doubts, and end Controverſies.

3. There

3. There is implanted in us a certain Desire of Knowledge; and we are *born for Society* and the Communion of Mankind.

4. Man being made to do good to others, when he doth good to any one, he doth that *for which he was born*, and therefore can require no more.

5. The Mind attains not Virtue, but by Instruction and continual Exercise: *To this* indeed *we are born*, but born without it; and in the best of Men, without Study and Application, there is the Ground of Virtue, but not Virtue itself.

6. Money, like Dung is *good for nothing*, except it be spread.

7. It is enough for such a little Creature as Man, to be *good for one Thing*.

8. A Member, *unprofitable to the Common wealth*, is more worthy to be cut off than preserved.

9. He that uses himself only to Books, is *fit for nothing* but a Book; and he that converseth with No-body, is fit to converse with No-body.

10. The Wit of Man, if properly exercised, is *accommodated to the best Things*, but if it degenerates into Vice, it is far below the dumb Beasts.

11. Nothing is so agreeable to the Nature of Man as Friendship; nothing so *fitted for a State of Prosperity* or *Adversity*.

12. Nothing is *more conducive to true Felicity*, than to love Virtue for itself; and for itself hate Vice.

13. 'Tis true, he did amiss, but I did not think the Cause *strong* enough *for Rebuke* or *Chastisement*.

14. How *prone* are we *to Anger*, and how *slow to Love!*

15. Na-

15. Nature of herſelf is *prone to Humanity, Mercy*, and *Clemency*.

16. A Fool has all Vices, but he is not *prone to all* by Nature: Some are *inclined to Petulance*, ſome *to Avarice*, and ſome *to Luxury*.

17. There are two Things, whereby we do amiſs; either the Mind hath contracted a Malignity from falſe Opinions; or if not, *it is inclined thereto*; and from this wrong Biaſs, or from ſpecious Appearance, is ſoon corrupted.

18. Men are ſo *prone to believe ill* of others, that any the lighteſt Jealouſy, will, if once it be ſpread abroad, ſerve for that Purpoſe.

19. Anger is *prone to Raſhneſs*; for while it is intent upon harming the Enemy, it ſees not its own Advantage.

20. A ſerious and ſevere Behaviour, no doubt, has its Weight; but Friendſhip ought to be more remiſs, more free, more endearing, and *more prone to all Manner* of Politeneſs.

21. The World thinks him ſtupid who is patient; and without Senſe of Honour, who paſſes by Injuries; but the more Underſtanding any Man hath, the *ſlower* he is *to Anger*.

22. They performed exceeding well, conſidering they were freſh Soldiers, and *unexperienced in War*.

Verbalia in *bilis*, &c.

VERBALS, (or, Adjectives derived from Verbs, and ending) in bilis, *of a Paſſive Signification; as alſo Participials in* dus, *govern a Dative Caſe of the Thing or Perſon.*

Note,

Note, *The Difference between a* Participial, *and a* Participle, *is, that the former has no Reſpect to any particular* Tenſe *or* Time; *but the latter carries with it the Senſe of* Time future: *as*, Memorandus, *in the Rule ſignifies*, ever-memorable, fit to be mentioned at all Times; *but the Participle*, Memorandus, *ſignifies* to be mention'd hereafter.

1. The Skin of the Rhinoceros is ſo hard, that *no Arrow can pierce it.*

2. How many warlike Nations and ſtrong Cities, that ſtood *invincible to Attacks* and *Sieges*, hath Luxury overcome. ?

3. Tho' *no one could overcome him* by Force, yet he had a Heart apt to yield to humble Entreaties.

4. Inward Wounds of the Mind are not *curable* by outward *Salves* applied to the Body.

PARTICIPIALS.

1. God, as a pure Being, is *by Man to be worſhipped* with a pure Mind.

2. Poverty is then juſtly *to be condemned by all*, when it is joined with Pride and Ill-manners.

3. He died indeed *to be lamented by many*, but *to be lamented by none more* than myſelf.

Adjectives governing an Accuſative Caſe.

Magnitudis Menſura, &c.

THE *Meaſure of Quantity*, (*as*, *an* Inch, Foot, Yard, Ell, *&c.*) *is put after Adjectives that ſignify Dimenſion*, (*as*, long, broad, thick,) *in an Accuſative Caſe, and ſometimes in a Genitive, or Ablative. When in an Accuſative, the Prepoſition* ad, *is underſtood, as, in the Rule,* Alta centum Pedes, *i. e.* Ad centum Pedes.--*When in the Ablative, the Prepoſition* a, ab, *or* de ; *as,* Latus Pedibus tribus, *i. e.* A Pedibus tribus. *When in the Genitive, there is an* Ellipſis *of ſome ſuch Word as,* latitudine, longitudine, *as,* Lata Pedum denûm, *i. e.* Latitudine Pedum denûm.

Accuſative.

1. A Wall an hundred *Feet high*, and thirty *Feet thick*, will defend a Town well ; eſpecially if it be encompaſſed with a Ditch ſixty *Feet wide*, and thirty *Feet deep*.

2. The Roof between the Pillars, was *an hundred* and *twenty Feet broad*, and *ſixty Feet long*.

Ablative,

1. That muſt have been a noble City, whoſe Walls were two hundred *Feet high*, and *fifty broad.*

2. The Pillars of the Gallery, with their Squares and Chapiters, were *a fourth Part* of its Diameter *high.*

Genitive.

1. That Ship cannot but be very ſtrong, which is made of Planks thirty *Inches broad*, and twenty *Inches thick.*

2. The Buttreſſes which ſupported the Rafters, were *eighteen Feet broad.*

Accuſativus aliquando, &c.

AN Accuſative Caſe is ſometimes put after both Adjectives and Participles, when the Prepoſition ſecundum *ſeems to be underſtood.*

1. In this one Thing indeed, he has not ſo conſiderate as he ought to be, but *in all other Reſpects*, he was truly a prudent, and careful Maſter of a Family.

2. It is an agreeable Sight, to ſee the induſtrious Bees, returning Home in the Evening, beſmear'd *on the Thighs* with Wild-Thyme.

3. He was like his Brother, *in Voice*, and *Complexion*, but *a Cripple in his Limbs.*

Adjectives

Adjectives governing an Ablative Caſe.

Adjectiva quæ ad Copiam, &c.

Adjectives which relate to Plenty, (*as*, rich, full, laden with, fruitful of, &c. *in Latin*, dives, plenus, onuſtus, fertilis, &c.) or Want, (*as*, Poor, deſtitute, void of, &c. *in Latin*, pauper, indignus, egenus, vacuus, expers, &c.) *govern an Ablative Caſe, and ſometimes a Genitive.*

Adjectives ſignifying Plenty.

With an Ablative Caſe.

1. It is ſtrange that a Man cannot be content, when he is *rich both in Land*, and in *Money* put out to Uſe.

2. What can be a more beautiful Sight, than the Heavens *full of Splendor?*

3. The Converſation of a great Part of Men, is deſigning and inſidious, *full of Flattery* and *Falſhood*, *of good Words*, and *Ill-Offices*.

4. How happy am I, to have ſuch a Preceptor, who is eaſy of Acceſs, free, and *full of the Humanity* he teaches.

5. The Ship that came in *laden with Corn*, was very acceptable to the Poor.

6. Where the Soil is rich, and abounding in

genial Moiſture, the Meadows are cover'd with Graſs, and the Vales *ſtand thick with Corn.*

With a Genitive.

1. He was *rich in Horſes*; *richer in Cattle*; and *moſt rich in Land.*

2. All Places *abound with Fools.*—All are *full of Perfidy* and *Deceit.*

3. When the Mind of Man is inwardly ſatisfied, and *full of Joy*, it does good to the Body too, as appears in his chearful Countenance.

4. He truly may be ſaid to be *full of Days*, who deſires no more to be added to his Life, for his own Sake, but for theirs to whom he is ſerviceable.

5. The Land, tho' barren of Corn, was *full of divers Metals.*

6. The Land *abounded* both *with Men* and *Corn.*

7. If a ſolitary Life, without Friends, is *full of Trouble* and *Diſquiet*, then Reaſon herſelf points out, that we ſhould procure Friends.

Adjectives ſignifying Want.

With an Ablative Caſe.

1. I hope this Book will prove of uſe to Boys, tho' it be *poorer in Examples*, than I could wiſh it.

2. He is poor indeed, who *is in want of every Thing.*

3. He had an excellent Genius, but for *want of Study* and *Application*, he was *poor in Words.*

4. Swear-

4. Swearing is a Sin to which there is no Temptation, either from Pleaſure or Profit; other Sins may offer us ſomewhat of one or other, but this is entirely *void of both*.

5. They are ſturdy, not generous, who are *void of all Grief*.

6. How happy is it to *be free from Danger*, when all the Nations round us are plung'd in War.

7. When we are *free from neceſſary Buſineſs* and *Cares*, we are deſirous to ſee, hear, and learn ſomething; and we think the Knowledge of Things, or hidden, or wonderful, conducive to our living well and happily.

8. Do what is juſt and right, that you may be *free from Fear*.

With a Genitive.

1. I ſhould always wiſh to be *pooreſt in thoſe Goods*, which make the Owner of them unhappy.

2. A Man may be happy in himſelf, though *in want of Silver* and *Gold*.

3. Life is not ſhort, but we make it ſo; we are not *in want of it*, but prodigal.

4. Virtue *ſtands in need* of *Fortune*.

5. A Man, who is utterly *deſtitute of Virtue* himſelf, commonly envies Virtue in another.

6. Simplicity, *without Art*, prevails more upon the Minds of Men, than Art *without Simplicity*.

7. A Maſter who is rich, and *not uſed to Labour*, will not conſider, whether what he commands be juſt or unjuſt.

8. Strength, *void of Judgment*, often falls by its own Weight.

9. He was ſo abandon'd a Wretch, that he

was not only *void of Virtue*, but of common *Humanity*.

10. Then ſhall we be happy, when having left theſe Bodies, we ſhall be *from all Deſire*, and *Emulation*.

Adjectiva regunt, &c.

ADjectives, which ſignify the Cauſe, *or the* Manner, *and* Faſhion *of a Thing, govern an Ablative Caſe. The Prepoſitions*, a, ab, cum, *or* de, *being generally underſtood.*

1. A Man diſpoſed to learn, will grow *wiſer* even *by Reprehenſion*; whereas a Scorner grows worſe, by Endeavours to reform him, and is only made more incapable of good Advice, by being exaſperated at it.

2. An obſtinate Goodneſs overcomes an ill Diſpoſition; as a barren Soil is made *fruitful by Care* and *Tillage*.

3. Misfortunes cannot be avoided, but they may be ſweetened, if not overcome; and our Lives made *happy by Philoſophy*.

4. We may make that *light by Patience* and *Conſtancy*, which cannot otherwiſe be amended.

5. He that is aſham'd to be ſeen in a mean Condition, would be *proud* in a *ſplendid one*.

6. That which is fair and *plauſible in Appearance*, rather pleaſeth us, than that which is plain and *profitable in Effect*.

7. They are to be blamed who are *faithful in Deed*, but ſpoil the Duty by the Aſperity of their Language; but they are worſe, who are *kind in Speech*, but *injure you in Fact*; but the worſt are they,

they, who are *troubleſome in their Words*, and *in their Doings hurtful.*

8. A Speech ought to be *more adorn'd with Sentiment*, than with Words.

9. He that is *excellent in Deeds*, makes amends for any Defect of the Tongue.

10. Tho' many are *equal in Dignity*, yet one alone can obtain the higheſt Place.

11. Crafty and audacious Counſels are *joyful in the Expectation*, *difficult in the Management*, and *ſad in the Event.*

12. A Favour is rendered greater or leſs (tho' it be the ſame) *from the Time*, *Place*, *and Manner*; it often happens, that a thouſand Pence given opportunely, does more good, than a Maſs of Treaſure would at another Time.

13. A Thing is ſaid to be honeſt, or fit, not upon the Account that it is praiſed by many; but becauſe it is of ſuch a Nature, as to be *commendable* from its own intrinſic *Beauty* and *Lovelineſs*, tho' Mankind had neither Underſtanding to diſcern, nor a Tongue to praiſe it.

14. Whatever is *probable in Appearance*, though not altogether certain, yet if nothing offers to deſtroy that Probability, the wiſe Man will take up with it: And this is ſufficient for the whole Conduct of Life.

Dignus, indignus, &c.

THESE *ſeven Adjectives*, dignus, indignus, (*the Sign* of,) præditus, contentus, (*the Sign* with,) captus, (*the Sign* in) extorris, (*the Sign* from,) *and* fretus, (*the Sign* in, *or* upon;) *Alſo Adjectives ſignifying* Price, *require an Ablative Caſe*; *which*

which is rather govern'd of ſome Prepoſitions not expreſſed in Latin.

Dignus.

1. It is the Part of a good Man ſo to behave, that his Integrity may be thought more *worthy of Belief*, than the Oath of another Man.

2. There is nothing more commendable, or *more worthy a generous Perſon*, than Clemency.

3. Not he that merely finds fault, but he that finds fault with Reaſon, is *worthy of Praiſe*.

4. Few Men hunt after Praiſe, without diſcovering it in themſelves; which is ſure to eclipſe whatever *praiſe worthy* Thing they do.

5. Neither Phyſicians, nor Generals, nor Orators, can perform any Thing *worthy of great Praiſe*, without Uſe and Experience.

6. It is *praiſe worthy* to bear Misfortunes with Diſcretion, not to be broke down by Fortune, but to maintain Dignity, even in the moſt ſevere Adverſity.

7. True Virtue *deſerves* true *Praiſe*; for whatever Virtue hath the Management of, ſhe renders amiable, conſpicuous, and *worthy Admiration*.

8. Doth any one contemn me, let him look to that, my Care ſhall be not to ſpeak, or do any Thing truly *deſerving Contempt*.

9. The higheſt and moſt perfect Glory of a popular Man, conſiſts in three Things; firſt, when the Public loves him; ſecondly, when it truſts him; and thirdly, when with a certain Degree of Admiration, it judges him to be *worthy* the higheſt *Honours*.

10. Some

10. Some Studies are called liberal, becauſe they are *worthy of a Man who is free-born*; but there is only one Study, that is truly liberal; the Study of Wiſdom, ſublime, ſtrong, and magnanimous; all other are trifling and puerile.

11. It is very miſbecoming, upon any ſerious Subject, to introduce any gay Diſcourſe, *more worthy of a Banquet*.

12. An envious Man is more *worthy of Pity* than Anger.

13. He is not *worthy the Name* of a Man, who would paſs one whole Day in Pleaſure.

14. The World is a Temple *worthy of God*, *in* which Man being placed, ought to walk honeſtly and ſoberly, as in the Sight of him, who beholdeth all Things.

Indignus.

1. Some are ſo proud and arrogant, that they ſuperciliouſly overlook all other Men, as if they were not *worthy of the* leaſt *Reſpect* from them.

2. The vain Babling of a ſtupid Speech, is *unworthy an Anſwer*.

3. Nothing is ſo *unworthy the Gravity* and *Conſtancy* of a wiſe Man, as either to think falſely, or to defend without any Heſitation, what is not ſufficiently examin'd and known.

4. Nothing is more to be abhorred, nothing more *unworthy a Man* than Diſhoneſty.

5. An ungrateful Man by complaining, does not ſhew himſelf worthy of greater Things, but *unworthy of what is given*.

6. It is aſk'd, whether new Friends, ſuch as are worthy our Friendſhip, are to be preferr'd to old

old ones; A Doubt *unworthy of a Man*; for there ought to be no Safety of Friendſhip, as of other Things.

7. We muſt take Care that our Labour be not in vain without Effect; nor the Effect *unworthy our Labour.*

8. An amicable Difference of Opinion, ought never to give Riſe to bad Language: Railing, Scolding, Paſſion, obſtinate Heats, and Wrangling in Diſputations ſeem to me *unworthy of Philoſophers.*

Præditus.

1. Art thou *endued with Reaſon?* I am. Why then do you make no uſe of it? If thy Reaſon do her part, what more can you require?

2. He is moſt miſerably poor, who is not *endued with Virtue.*

3. They, who are *endued with Virtue*, are the only rich Men.

4. They who have nothing elſe but the Images of their Anceſtors, are noble in Opinion more truly than in Fact; but he that is *endued with Virtue*, has true and genuine Nobility.

5. We cannot otherwiſe conceive of God, than as a Spirit, abſolutely free, perceiving, and moving all Things, and *endued* himſelf with everlaſting *Motion.*

Contentus.

1. Contentedneſs is contrary to Ambition; the ambitious Man always diſlikes his preſent Condition, and therefore greedily ſeeks an higher; whereas

hereas he that is *content with his own*, lies quite ut of the Road of this Temptation.

2. A wiſe Man is *contented with his Lot*, what-ver, it be, without wiſhing what he has not; ho' of the two, he had rather abound than want.

3. Moſt Men have reaſon *to be contented with the hortneſs* of Life, becauſe there is nothing, which an induce them to wiſh it longer.

4. He that is *content with his own* is truly the ich Man.

5. He that *contents himſelf with* a few and neceſ-ry *Things*, makes himſelf a cheap Market.

6. Nothing is better than the Remembrance of ood Deeds, and *being content with Liberty*, to de-piſe worldly Affairs.

7. There are ſome, and not the leſs happy, who deſpiſe Riches, being *contented with a little*; nd even Honour, with the Deſire of which others re ſo much enflamed, they ſo little admire, as to hink nothing more light and vain.

8. Philoſophy is *contented* with a few *Judges*, nd ſhunning the Vulgar, becomes ſuſpected and ated by them.

9. Virtue deſires no other Reward on Earth, han that of Praiſe and Glory; and if diſappointed herein, it is however *contented in itſelf*.

10. Hither let all your Thoughts tend, wiſh for this alone, leaving the reſt to Providence, that you may be ſatisfied with yourſelf, and *contented* with your own *Endowments*.

Captus.

1. A Soldier *diſabled in his Limbs* ought to b provided for by others.

2. What Condition in Life can be more miſe rable, than to be both *deaf and blind.*

3. It becomes a Man to think, and ſpeak wit Propriety, to act with Deliberation, and in ever Thing, to find out and preſerve in the Truth; on the other hand, to be impoſed upon, to mi take, to faulter, and to be deceived, is as diſgrace ful as to dote and *be mad.*

Extorris.

1. Being *baniſhed from my own Country*, I wa forced to betake myſelf for Safety to my Enemies.

2. *Being driven from Home*, he was obliged t wage War with a fierce and cruel Nation.

3. A wiſe Man is always at Home, even when *baniſhed his own Country*; becauſe to him all the World is but one City, and every Place in it i his Houſe.

Fretus.

1. I neglected my own Safety, *relying upon your Honeſty*, which you being void of deceived me.

2. A Man *relying* wholly *upon his own Judgment*, is like to miſcarry, becauſe he follows the Conduct of a Fool.

3. Theſe Things I have wrote to you more freely, *relying upon the Conſciouſneſs* of my Sincerity and Affection to you.

Adjective

Adjectives ſignifying Price.

1. By Gold Fidelity is deſtroyed, and *for Gold* the very Laws *are ſold.*

2. I think the Horſe you bought the other Day *not dear at twenty Pounds.*

3. What you have no Need of is *dear at a Penny.*

Horum nonnulla, &c.

SOME of theſe Adjectives alſo govern a Genitive Caſe.

1. I thank you, but I am not *worthy your Salutation.*

2. It is very commendable in a Gentleman, to do nothing that is *unworthy his great Anceſtors.*

3. He lived *contented with the Equeſtrian Order.*

Comparativa, cum exponantur, &c.

ADjectives of the Comparative Degree, when they are explained by than, (*in Latin*, quam) *govern an Ablative Caſe, leaving out the Conjunction; which if expreſſed (contrary to this Rule) would have the Noun following of the ſame Caſe with that which is joined by it.*

1. Nothing is *more beautiful*, nothing *more lovely than Virtue*; whatever is performed at her Command is good and deſireable.

2. Nothing is *more excellent than Knowledge.*

3. Nothing is *more pleaſant than the Sweets* of Science.

4. Nothing in Life ought to be *dearer* to us *than our Country.*

5. How happy is Life, while I converſe only with myſelf and my Books! O ſweet and innocent Amuſement, almoſt *preferable to every kind of Employment!*

6. No Pleaſure can be *greater, than the Pleaſure* of the Mind.

7. Nothing is *more deſireable*, or *more worthy* a Man *than Wiſdom:* They therefore who court her are term'd Philoſophers; for Philoſophy implies nothing but the Love of Wiſdom.

8. Nothing is *more endearing than the Returns* of Affection, and the Intercourſe of Kindneſs and good Offices.

9. What can be *more unjuſt than a Blockhead*, who thinks nothing right but what he does himſelf.

10. Nothing is *more unjuſt than* a tardy *Friend.*

11. Nothing is *more deteſtable than Diſgrace.*

12. Nothing is *more vile than Slavery.* We are born to Liberty and Honour. Even Death is *better than Slavery.*

13. In a free State nothing is *more ſcandalous than a Deſire* to reign.

14. Nothing is *more vile than Vanity.*

15. Nothing is *more inconſiſtent with the Gravity* of a wiſe Man, *than Error, Levity*, and *Raſhneſs.*

16. Money is generally *held of more Value than Duty* by thoſe who are poor.

17. They are ſo rich, that if you make them a Preſent, the Favour is *lighter than a Feather.*

18. As in extreme Pain Minutes ſeem *longer than Days*, ſo in extreme Pleaſure Days ſeem *ſwifter than Minutes.*

19. He

19. He that, under the Pretence of Kindneſs, betrays his Neighbour, is *worſe than a Man*, who openly profeſſes his Malice.

20. What am I *better than the pooreſt Man*, who begs Alms, unleſs *I be wiſer than him*, and more virtuous.

21. A Man's good Name is a Thing he holds moſt precious, oftentimes *dearer than his Life*.

22. What Obligations can be *greater than thoſe* that Children receive from their Parents?

23. What can be *more excellent than the young Man*, who can ſay to himſelf, (for it is not right to ſay it to others,) I have excell'd my Father in Obligations? And what *more happy than the old Man*, who proclaims it every where that he is ſo excell'd.

24. None are *more miſerable than thoſe* who are come to ſuch a paſs, as to make even Superfluities neceſſary: They do not enjoy Pleaſures, who are Slaves to them; and there is no Hope of a Cure, where Vice is become an Habit.

25. No Pleaſure is *ſweeter* to ingenuous Minds *than Liberty*.

26. The Liberty of a State is *dearer than Life*, nor does he fall ingloriouſly, who dies, fighting for his Country.

27. Glory obtained by excellent Actions is *ſtronger than all Envy*.

28. Facts are *more ſtubborn Things than Words*.

29. To get ſo much Wiſdom as to know the Difference between Good and Evil, and to underſtand how to behave a Man's ſelf upon all Occaſions, is *more deſireable than Treaſures* of Gold and Silver.

30. There is nothing *more vile than a lazy Fellow*, that lives by cheating; who ſeldom, if he catches, is able to keep, his Prey: But he is a valuable Man, who by honeſt Diligence, getteth Wealth, which ſhall durably remain with him.

31. The meaneſt Fare, with the Love of him that invites, and with Agreement among the Gueſts, is *much better than the moſt ſumptuous Entertainment* of him that hates us; or among thoſe that quarrel and contend, even then when all Differences ſhould be forgotten.

32. Of all gainful Profeſſions, nothing is *better*, nothing *more delightful*, nothing *more worthy* a Man, even a Gentleman, *than Agriculture*.

33. *Than a well improved Field* nothing can be *more profitable* for Uſe, or more beautiful in Shew; and old Age is ſo far from debarring us from, that it invites us to, rural Enjoyments.

34. The Duties of Juſtice are to be preferr'd to the Studies and Duties of Knowledge, becauſe they belong to the Welfare and Love of the human Race, *than which* nothing ought to be *dearer* to Mankind.

35. Of all the Things which Wiſdom has provided for a happy Life, none is *more powerful*, none *more profitable*, and none *more delectable than Friendſhip*.

36. Nature, or rather God, hath given us a Soul, *than which* nothing is *more excellent*, nothing *more divine*.

Tanto, quanto, &c,

THESE *Ablatives*, tanto, quanto, hoc, eo, *and* quo, *with ſome other, which ſignify the Degree*

gree of Exceſs; alſo the Ablatives ætate *and* natu, *are joined with Adjectives of the Comparative and Superlative Degree.*

Note, *The Comparative may have any Ablative Caſe after it; But the Superlative admits only theſe three,* tanto, quanto, multo; *The Sign* by, *which is ſometimes expreſſed in* Engliſh, *but oftener underſtood.*

1. *By how much the more* and greater Things a Man hath done, beyond his State and Condition, *ſo much the more admirable* is he eſteemed among all Men.

2. They direct us well, who adviſe, that *the greater* we are, to behave ourſelves *the more ſubmiſſively.*

3. It is a great Atchievement to gain a Kingdom, but a *much greater* to keep it.

4. It is *much eaſier* to contend with any Thing than with Hunger.

5. *The more* we ſtruggle with our Neceſſities we draw the Knot *the harder*, and *the worſe* it is with us; and *the more* the Bird flaps and flutters in the Snare, *the ſurer* ſhe is caught; ſo that the beſt Way is to ſubmit.

6. The Benefit is *never the greater* for the making a Buſtle and Noiſe about it; but the Benefactor is *much the leſs* for the Oſtentation of his good Deeds.

7. Men will think that he is *no better* Phyſician than the reſt, who has no better Succeſs in his Cures.

8. *The more difficult* any Thing is, *the more honourable.*

9. *The longer* my Friend is abſent, *ſo much the more* I deſire to ſee him.

10. It is vile to ſpeak one Thing and to think another, but *how much the viler* is it to write one Thing, and to think another.

11. He that will dare to tell a Lye and deceive his Father, by *ſo much the more* will he deceive others.

12. When we have no Opinion of a Man's Probity, *the more cunning and crafty* he ſeems, *the more* he is hated and ſuſpected.

13. Praiſe is nothing but a little Air, a Blaſt, the Breath of Man; it brings nothing of real Advantage; for I am made *never the wiſer*, nor *the better*, for a Man's ſaying, I am wiſe and good.

14. It is not for a prudent Man to grow proud upon any Succeſs of Fortune, ſince he is *never the greater* for it.

15. The Mind is ever in Motion, and *by how much the more* vehement, by *ſo much the more lively* and active; Happy is the Man that applies this Impulſe to good Things.

16. As a State cannot be happy amidſt civil Broils, nor a Houſe amidſt the Diſſentions of the Maſters; *far leſs* can the Mind, if at variance with itſelf, taſte the leaſt Particle of pure and unconfined Pleaſure.

17. If the Pleaſure of Life be interrupted by the afflicting Pains of the Body, *how much more* ſhall it be interrupted by the Diſeaſes of the Mind?

18. If Pleaſure, which has ſo many Advocates, is not however to be ranked among good Things, and if *the greater* it is, *the more* it diſcompoſes and diſorders the Mind; ſurely, to live well and happily, is nothing more than to lead a virtuous and ſober Life.

19. A

19. A Man can *with a much better Grace* be anxious in the pecuniary Concerns of his Friends, than in his own.

20. *I am older* than you by twenty Years.

21. *The older* we grow, *the wiſer* one would think we ſhould be.

22. There is commonly ſuch a Pride and Stubborneſs in Youth, that they cannot abide to ſubmit to the Counſels and Directions of their *Elders*.

23. As you are *wiſer by Age*, you ought to be of a more forgiving Temper; that in your Goodneſs my Simplicity may find Protection.

24. As I am *the eldeſt*, I think I ſhould be ſerved firſt, tho' it is no great Concern to me.

The Conſtruction of PRONOUNS.

Mei, tui, ſui, &c.

THESE Genitive Caſes, mei, tui, ſui, noſtri, veſtri, *of the Primitives*, ego, tu, &c. *are uſed when a Perſon is ſignified thereby.*

1. Having always done my Duty, I do not know wherein I have deſerved, that he ſhould have any Diſguſt *againſt me*.

2. His Diſpoſition to Literature was the Conſequence of his Affection *towards me*.

3. My Studies languiſh for want of *your* Aſſiſtance.

4. My

4. My not writing to you ſo often as uſual, is not owing to any Forgetfulneſs *of you*, but to my bad State of Health, which however is now ſomewhat mended; and you may be aſſured I ſhall always keep the Remembrance *of you*, with great Affection.

5. I only wiſh you the Command *of yourſelf*, that the Mind, long agitated with vain Thoughts, may at laſt find Reſt, and pleaſe itſelf.

6. I know you want no Admonitions, but my Affection *for you*, calls upon me to encourage you even in your Race.

7. He was preparing ſome great Work to perpetuate *his* Memory.

8. Your Remembrance *of me*, which you have intimated by your Letters, is very grateful; and not doubting the Conſtancy of your Friendſhip, but merely in Compliance of a cuſtomary Form, I entreat you to preſerve it.

9. Were we to entertain any Suſpicion or Fear of you, we ſhould act unlike *ourſelves*.

10. It ſeems better to ſeek Glory by the Works of Genius, than of Strength; and as the Life, we enjoy, is ſhort, to make the Remembrance *of us* as long as poſſible.

11. Since we have ſuch an incredible Deſire *to ſee you*, we ſhall no longer defer our Journey.

12. All good Men, like *you*, in giving Judgment prefer Clemency to Severity.

Meus, tuus, ſuus, &c.

THESE *Pronouns Poſſeſſive*, meus, tuus, ſuus, noſter, veſter, *are uſed when Action, or the Poſſeſſion of a Thing is ſignified thereby.*

1. I have

1. I have ſuch an Opinion of your Wiſdom, hat I ſhall never pretend to prefer *my* Judgment *your's*.

2. I ſhould think myſelf a Diſgrace to human Nature, if I did not juſtify *your* Opinion, by my warmeſt Affection towards you, and by every kind of good Office in my Power.

3. How beautiful is it for a Man to finiſh Life before Death; and then wait the remaining Part of *his* Time in the Poſſeſſion of an happy Life!

4. I am ſurpriz'd that a Man of your ſingular Wiſdom, ſhould not rather enjoy *your own* good Fortuue, than vainly diſquiet yourſelf with the Miſeries of others.

5. They were leſs offended at *your* Sentiments, than at *my* Speeches.

6. Upon his Arrival he came immediately to *my* Houſe; but I do not ſo much wonder, that he ſhould not call firſt at *your's*, as that he did not go directly to *his own*.

7. Nothing could be more grateful to me than *your* Letters; wherein I behold the Firmneſs of *your* Mind, and which I ſhould think the utmoſt Reproach to me not to imitate.

8. You may deal by me as you pleaſe, and think moſt convenient, for I am *yours*.

9. Let us agree to paſs our Lives together in theſe Studies, which we before uſed as *our* Amuſement, but which now are *our* only Comfort and Support.

10. I am determin'd to follow *your* Opinion.

Hæc Poſſeſſiva, &c.

THE *ſame Pronouns Poſſeſſive alſo admit aft them the following Genitive Caſe,* ipſius, ſoliu unius, duorum, trium, *&c.* omnium, plurium paucorum, cujuſque ; *(as in the Rule,* Tuo ipſi Studio, *i. e.* Tuo tui ipſius Studio :) *Alſo the G nitive Caſe of Participles, which agree with the Ge tive Caſe of the Primitive underſtood in the Poſſeſſiv (as,* Mea timentis ſcripta, *i. e.* Mea mei timent ſcripta.)

1. I had rather your wanting Letters from m had been owing to *my* Death, than to that Acc dent, by which I am grievouſly afflicted, and kno not how to ſupport in your Abſence.

2. Let me intreat you to diſpel your Sorrow to return to the Society of your Friends, and t thoſe Occupations, which were either commo to us both, or *peculiar to yourſelf.*

3. Without any further Claim to your Service, I ſhall reſt ſatisfied with *our own perſonal* Amity.

4. In you is all my Hope ; and I doubt not bu by *your* ſingle Concurrence, I ſhall be able to per form my Engagement.

5. *Your Advice alone* was ſufficient to determine me to act in the Manner you recommend ; but it adds Strength to our Reſolutions, to find them agreeable to the Sentiments of ſo faithful and judicous a Friend.

6. If our Maſter is pleaſed to reward *us two for our* Diligence, we will agree to ſhare his Bounty.

7. In the Memory *of us all,* a Comet appeared in

terrible Splendor; and one much more ſplendid, and terrible is expected next Year.

8. *Few as ye are*, if ye agree together, *your* ſtrength is by no means deſpicable.

9. As *every Man* holds *his own*; each poſſeſſes that Portion which fell to his Share of thoſe Things that by Nature were common; from whence no one can covet another's Property, without violating the Laws of human Society.

10. In deliberating upon a proper Scheme of Life, the whole Reſult of it muſt be determined by *every one* conſulting *their own* Genius.

11. If the Praiſes we beſtow upon others, are wont to be received with an unwilling Ear; It cannot be expected, but that *my* Diſcourſe ſhould appear diſagreeable, *when I talk of nothing but* myſelf and my Relations.

12. I know not by what Means, yet certainly Diffidence becomes Men of Learning better than Sufficiency; *His* Bluſhes therefore, and the Anxiety of his Countenance, were a great Ornament *to his Rehearſal.*

Sui et ſuus reciproca ſunt, &c.

SUI *and* ſuus *are Reciprocals*, i. e. *they have always Relation to the principal Word that went before them in the ſame Clauſe*; *or in a Clauſe connected by a Copulative* (ne, ut, ſi) *as in the Examples given*; Peter *too much admires* himſelf (ſe,) *becauſe* himſelf *means* Peter, *and refers to him in the ſame Clauſe.* But moſt earneſtly deſires *that* you would not forſake *him* (ſe, *not* illum;) *for though* him *be not in the ſame Clauſe, yet it can mean only* Peter, *and*

is

is connected with the former Clauſe by the Copulative ne.

As therefore, when him, it, them, *may be turned into* himſelf, itſelf, themſelves, *you muſt uſe ſome Caſe of the Primitive* ſui; *ſo when* his, theirs, its *may be turned into* his own, their own, its own, *you muſt uſe ſome Caſe of the Poſſeſſive* ſuus, *and not* is, ille, *or* iſte.

1. It is a hard Matter to cure thoſe who will not be perſuaded *they* are ſick.

2. A Man may as well wonder that he ſhould be ſick at Sea, cold in Winter, hot in Summer, as that ill Accidents and Croſſes ſhould happen to *him* in the Paſſages of human Life.

3. 'Tis true, the People thinking the rich Man happy, wiſh *they* were in his Condition; but can any Condition be worſe than that which carries along with *it* Vexations and Envy?

4. The very beſt and wiſeſt of Men confeſs *they* are ignorant of many Things, and that there are many Things to be learned *by them.*

5. The wiſe Men ſay, that the Man, who profeſſes *he* is the Guardian of others, ought firſt to take Care of *himſelf.*

6. In the beſt Arts which either adorn or preſerve Life, he that thinks *he* owes nothing more than what he bargain'd for, is ungrateful.

7. The ungrateful Man tortures himſelf, he hates a Gift conferr'd upon *him* becauſe he muſt make a return, and conſequently undervalues it, but augments and magnifies an Injury.

8. He is truly obliging and liberal, who is forgetful of *his own* Poverty, while he regards mine; who hath not only a Will to aſſiſt, but a Deſire;

who

who thinks *he* receives a Benefit, when he confers one; who gives, as not to receive again, and receives, as he had not given; who ſeeks an Opportunity to do good, and makes uſe of it.

9. Let this Maxim be eſtabliſhed in Friendſhip, never to require our Friends to do any Thing, that is wicked; or obey them, if they require us: for it is a ſhameful Excuſe, and not to be accepted, for a Man to urge, when he has been guilty of an Offence, that *he* did it on Account of his Friend.

10. A Man muſt have Reſpect to the End, as well as to the Beginning of *his* Benefits; there are many who will ſay,—I know this will do him no Good, let him look to it; he will complain *of himſelf*, not of me: But this is falſe, he will complain of you, and not unjuſtly, when he returns to a right Mind, and the Paſſion, that inflamed his Mind *is gone off*.

11. The whole Kingdom prays you, not to forſake *it* in *its* Diſtreſs, but to protect *it* in *its* Dangers.

12. Who is there ſo mean, as that he had rather *he*, and all *his* ſhould periſh, than contribute Part of *his* Fortune for himſelf and others

13. Men are generally ſo unreaſonable, ſo forgetful of what they are, and whither they are going, that they are amazed *they* ſhould loſe any Thing, tho' it is certain *they* muſt one Day loſe all.

14. I am a Fool in requiring to command my Maſter; he bought me to be obedient to his Word, and not to be *his* Commander.

15. He that loves *his* Jeſt better than *his* Friend, may have *his* Jeſt, but loſe *his* Friend.

16. All Nature deſires to be *its own* Guardian, both that it may be ſafe, and preſerved in *its* Kind.

17. Every one thinks *what he has* beſt; there ſcarce ever was an Orator or Poet, who thought another better than *himſelf*.

18. Virtue is pleaſant to thoſe who uſe it; from whence it is ſtrange, that ſome Men ſhould be hired to live well, when Virtue itſelf is abundantly *its own* Reward.

19. Luxury is continually inventing ſome new Thing, which muſt at laſt be *its* Ruin.

20. Malice drinks the greateſt Part of *its own* Poiſon: The Venom of Serpents is not like this; for they throw it out for the Deſtruction of others, but retain it without any Prejudice *to themſelves*; whereas this is moſt deſtructive to the Poſſeſſor himſelf.

Hæc demonſtrativa, &c.

THESE Demonſtratives, hic, iſte, *and* ille, *are thus diſtinguiſhed:* Hic *ſhews the Perſon neareſt to me* (the Speaker) Iſte *the Perſon neareſt to you* (ſpoken to;) *and* Ille *the Perſon who is at a Diſtance from both.*

1. *This* Gentleman I greatly reſpect, for he is my Tutor; and *that* who ſits by you I love, for he is my Brother; but *he* that walks yonder claims not only my bare Reſpect, and Love, but every Thing that comes under the Name of Duty, for he is my Father.

Hic

Hic et ille, &c.

WHEN hic *and* ille *are referred to two Subſtantives* (Things *or* Perſons) *going before*; Hic (this, the one) *is generally referred to the latter of the two Subſtantives*; *and* ille (that, the other) *to the former*; *and agrees with them.*

1. Reverence the Gods religiouſly, not only *in doing Sacrifice*, but in *keeping your Oaths*; for *that* is a Sign of a large Fortune, *this* an Argument of Integrity.

2. *Place me among Princes*, or *among Beggars*; *that* ſhall not make me proud, nor *this* aſham'd.

3. *Uſe yourſelf not to be of a ſtern*, but *of a compoſed Countenance*; for *this* will be imputed to Prudence, *that* to Inſolence.

4. A Man had better fall in with *Crows*, than with *Flatterers*; for *theſe* devour the living, but *thoſe* the Dead.

5. The Difference between *Splendor* and *Light*, is, that *this* hath its own certain Origin, but *that* ſhines with borrow'd Rays.

6. As there is a great Difference between *Avarice* and *Wealth*, foraſmuch as *that* covets, and *this* is coveted; ſo there is between *Philoſophy* and *Wiſdom*; foraſmuch as *this* is the Effect, and Reward of *the other*; *the one* is the Road, and *the other* is the End of the Journey.

7. The Vulgar are reſtrained from ſinning by the Laws; the Philoſopher takes Reaſon for Laws; *doing that which is right*, not becauſe the Law commands it; and *refraining from Wickedneſs*, not becauſe the Law forbids it, but becauſe he

knows *that* is right in itſelf, and *this* in itſelf ſcandalous.

8. It is the Part of a great Mind, to contemn Grandeur, and rather *to wiſh for a Competency*, than *Store of Wealth*; for *that* is uſeful; and *this*, in being ſuperfluous, is prejudicial; as too great Plenty lays the Corn; and Branches are broken down by their own Load.

The Conſtruction of VERBS.

I. *The Nominative Caſe after a Verb.*

Verba ſubſtantiva, &c.

VERBS Subſtantive (or Verbs that ſignify Being; *as*, ſum, forem, fio, exiſto,) *and certain Paſſive Verbs*, (*as*, nominor, appellor, dicor, vocor, nuncupor, ſalutor; *alſo* habeor, exiſtimor, videor, putor,) *have a Nominative, or other Caſe after them, the ſame as before them: Becauſe both Caſes belong to the ſame Thing or Perſon; and the latter Caſe ſeems rather to be put in Appoſition with the former, than govern'd by the Verb.*

1. *Religion is* the *Foundation* and *Support* of Morality. *Anger is* a ſhort *Madneſs*.

2. The *Virtue* of Proſperity *is Temperance*: The *Virtue* of Adverſity *is Fortitude*.

3. *Liberality is a Virtue*, by which a Man, out of his own private Fortune, ranſoms Captives, ſtands

ſtands engaged for the Debts of his Friends, or otherwiſe contributes, either to his acquiring or improving a Fortune.

4. *Magnanimity is a Virtue*, by which a Man is incited to do great and noble Actions; and to look upon all the Revolutions and Turns of Fortune, as weak, and of no Influence, when they come in Competition with Virtue.

5. Mere *Poverty is* not ſo great an *Affliction*, as Poverty after Riches, and Want after Abundance.

6. *Philoſophy*, if we would rightly interpret it, *is nothing* elſe than the Study of Wiſdom.

7. *Folly is* a mean *Thing*, abject, ſordid, ſervile, ſubject to many, and the moſt cruel Paſſions; and from theſe grievous Maſters nothing can deliver you, but Wiſdom, *which is* the only true *Liberty*.

8. *Virtue would be* a melancholy and uncomfortable *Thing*, if it ſhould never meet with due Eſteem and Approbation.

9. *Piety is the Foundation* of all Virtues: was this removed, Fidelity, Society, and the moſt excellent Virtue, Juſtice, muſt neceſſarily be deſtroyed.

10. *Temperance is that Virtue*, which directs us to follow a Mean in every Thing we either purſue or avoid.

11. If Fortune pleaſes, of a common Soldier *you ſhall be made a Captain*, of a Rhetorician a Conſul, of a Beggar a Prince.

12. Honeſty or Juſtice, from which Virtues alone *Men* are *called good*, ſeem *ſomething great* and wonderful to the Multitude; and no Wonder; for no Man can be juſt, who fears Death, Pain, Exile, or Poverty, or prefers their contraries to Juſtice.

13. As that *Knowledge*, which is divided from Juſtice, *is called Craft*, rather than Wiſdom; ſo that Courage, which is bold and adventrous, without regard to the Public Good, *ſhould be called Raſhneſs*, rather than Valour.

14. When neceſſity ſpurs, *Deſpair will be called Wiſdom.*

15. Perfect *Reaſon is called Virtue*; and *Virtue is* the chief *Good* of Man: He therefore who hath perfected his Reaſon, cannot but be happy.

16. All Things *which ſeem Evils* to other Men, will be ſoftened and turned to Good, if your Virtue riſeth eminent above them; only be aſſured, that nothing is good but what is right and fit; and all the *Inconveniencies* attending it, will in their own Right *be called Goods*, when Virtue hath adorned them, and given them a Grace.

17. There is ſo little Difference between a ſlothful Man, and a Prodigal, that *they may be called Brethren*; for he that looks not after his own Buſineſs muſt needs come to Poverty, as well as he *that is a Spendthrift.*

18. *Adviſedneſs is accounted* ſo neceſſary *a Part* of Wiſdom, that no Man is accounted wiſe without it; a raſh Man is looked upon as next in degree to a Fool.

19. All who place their Studies in the Contemplation of Things *are accounted* and *named wiſe Men.*

20. They who are adorned with all the Virtues, are *called* both *wiſe* and *good Men.*

21. He *that is born a Prince*, and he *that is born a Beggar*, are equal before they are born, and will be equal after they are dead.

Item

Item omnia fere Verba, &c.

IN like Manner almoſt all Verbs take an Adjective after them, which muſt agree with the Subſtantive before them, in Caſe, Gender, and Number; i. e. *when the one has a Reſpect to, or Relation to the other.*

1. *What Things are good* may become better by Learning; and *thoſe which are* not *the beſt* may in ſome Meaſure be corrected and heightened thereby.

2. Time makes Proof of a Friend, who, if *he be ſincere*, continues *ſtedfaſt* in Adverſity as well as in Proſperity.

3. Together with Riches a Man gets many (and perhaps great and powerful) Friends, though he had none before: but he that has moſt need of them, is ſo far from getting any, that if he had one, he loſes even him, when *he grows poor*.

4. Muſt *I* be *poor?* I ſhall find Companions enough. Muſt *I* be *baniſh'd?* I will look upon where I am ſent, as my native Home. Muſt *I* be *bound?* What then? Am I now *free?* Nature hath bound me to this heavy Load of Body. Muſt I die? *I* can then be no more *ſick* or *bound*; I can die no more.

5. Every *Work appears hard*, before you have tried it.

6. Have not *ſome*, without ſuch Diſcipline and ſubtile Inſtructions, *proved good Men*, and made great Proficiency in the School of Virtue, while *obedient* only to bare Precepts? I grant it; but this has been owing to an happy Diſpoſition, and good

good natural Parts, which at firſt View apprehended what is fit and right.

7. The *Souls* of all *are immortal*, but of the good and brave, *divine*.

8. Thoſe *Things* which *ſeem uſeful*; as Honours, Riches, Pleaſures, and the like, are never to be preferr'd to Friendſhip.

9. Real *Legacies* ſeem to me *not honourable*, when they are acquired by the Arts of Fawning, Deceit, and Flattery; by Hypocriſy, and not by Sincerity.

10. *They* are *to be accounted brave* and *magnanimous*, not who do an Injury, but who repel one.

11. Plain Dealing is a Jewel, but *he* that wears it *ſhall die poor*.

12. What avails it a Man, to have lived fourſcore Years ſpent in Idleneſs? Such a one hath not lived, but only exiſted, and tarried in the World; he cannot be ſaid to die lately; for he has been long dead. Another *Man died young*, but he lived a good Citizen, a faithful Friend, and dutiful Son; however imperfect therefore his Age, his *Life was complete* and *perfect*.

Note, *The Infinitive Mood* eſſe, *and other Infinitives, Neuter and Paſſive, like to* eſſe *in Signification, require the ſame Caſe after them, that ſtands next before them, whether it be Nominative, Accuſative, or Dative.*

I. *Nominative.*

1. Artificers have the Prerogative, to find a welcome in all Countries; ſo that *Baniſhment* to an

an excellent Workman, can hardly *be called a Puniſhment*.

2. Make not too much haſte *to be rich*; for tho' with a great deal of Buſtle and Stir, an Eſtate may in a ſhort Time be huddled up; yet the Foundation of it, being laid in Rapine, Extortion, or Fraud, it moulders away frequently as ſuddenly as it was gotten.

3. *One* may *be* a good *Phyſician*, a good Governor, a good Grammarian, without being a good Man.

4. *He* that would *be* truly *happy*, muſt think his own Lot beſt; and ſo live with Men, as conſidering that God ſees him; and ſo ſpeak to God, as if Men heard him.

5. The true *Art* of Converſation ſeems *to be this*; an appearing Freedom and Candour, with a reſolute Reſervedneſs as little appearing as poſſible.

6. A ſtrait *Stick* appears in the Water *to be crooked*.

7. All Vices ſometimes bear a ſhew of Virtue; thus, Prodigality takes to itſelf the Name of Bounty; Covetuouſneſs deſires *to be called Thriftineſs*; and Revenge looks like Greatneſs of Spirit.

8. You cannot indeed avoid Difficulties, but you may overcome them: Philoſophy will ſhew you the Way; have Recourſe to this, if you would *continue ſafe*, *ſecure*, and *happy*; in a Word, if, what is the greateſt of all, you would *be free*.

9. Juſtice or Honeſty, without which nothing can *be commendable*, is the Foundation of perpetual Fame and Glory.

10. Of all Injuſtice, the Capital is that of thoſe, who

who commit it, under the Appearance of *being good Men.*

II. *Accuſative.*

1. Wiſdom allows *no Man to be happy*, but he that needs no further Happineſs, than what he has within himſelf; *no Man to be great*, or powerful, that is not Maſter of himſelf.

2. Obſerve the Man, that is not raſh, but yet quick and dextrous in the Diſpatch of any Buſineſs that he is charged with; and you may foretell, that *he will not* long *continue obſcure*, but be taken notice of, and be preferred.

3. Do not think that *every one* who laughs *is merry*, or that profuſe and immoderate *Joy is true Pleaſure*; for it leaves the Heart more heavy and ſad afterwards, eſpecially when the Mind reflects upon it.

4. Men always judge the preſent *War*, wherein they live, *to be the greateſt*, and when it is paſt, admire more thoſe, that were before it.

5. So think, not that *you* are *mortal*, but this Body.

6. It is a joyful Thing to be beloved, and *to be popular*; foraſmuch as this makes Life *to be more ſafe*, and Pleaſure more complete.

7. The Flatterer always makes that exceſſive, which the Perſon whom he flatters, would have *to be great.*

8. Away with all that Craft and Cunning which affects *to be like* Prudence, but is greatly different from it.

9. This I would adviſe you; that you would think *yourſelf to be* ſuch a one as you are; and, that

hat Indecency of Expreſſion may be as far from our Lips, as Baſeneſs of Action is from your Conduct.

10. *A Man* oftentimes *cannot be what* he would be, if Circumſtances do not permit him.

III. *Dative.*

1. He that knows how to own a Courteſy, and heartily wiſhes that he could requite it, has requited it: ſo that *every Man* may *be* as *grateful* as he pleaſes.

2. *Every one*, that will, may *be honeſt* in all Conditions of Life.

3. I may be poor, but ſtill *I* may *be juſt*, and *I* may *be contented.*

4. In every State of Life *we* may *be good:* A Tyrant may make me ſuffer Torments, but he cannot make me do a diſhoneſt Action.

5. If it were more advantageous for *Men to be Chriſtians*, there would no doubt be a World of Hypocrites, and counterfeit Profeſſors.

6. A Man in Power, may be mild and good-natur'd, yet is he formidable, ſince *he may be injurious if he pleaſes.*

I. *The Genitive Caſe after the Verb.*

Sum Genitivum poſtulat, &c.

THE *Verb* ſum, *when it ſignifies* Poſſeſſion, *governs a Genitive Caſe*; (*becauſe the Thing poſſeſſed is underſtood, as*, Pecus eſt Meliboei, *i. e.* Pecus eſt Pecus *or* Res Meliboei:) *ſo when it ſignifies* Duty, Part, Property, *or* Sign, *it is ſaid to govern the ſame Caſe*, (*becauſe* Officium, *or ſome ſuch Word is underſtood*; *as*, Adoleſcentis eſt, *i. e.* Officium eſt Adoleſcentis.

I. Possession.

1. The Houſe I live in *is my Father's*, was my *Grandfather's*, and will be, I hope, *my Son's*.

2. If a Saying be good, it matters not whether it be *a Chriſtian's*, or *an Heathen's*.

3. Is there no End of adding Houſe to Houſe, and Field to Field? Vain Man! Thou muſt ſhortly remove thy Dwelling, and then *whoſe* ſhall all theſe Things *be?*

4. You not only know *my native Borough*, but that upon all Occaſions I zealouſly patronize the Intereſts of the ſame.

II. Part, Duty, &c.

1. *It is the Part of a wiſe and good Man* neither to ſay, nor to do any Thing that he may be the worſe, but cannot be the better for.

2. *'Tis*

2. *'Tis the Part of a wiſe Man* to prefer Things neceſſary, before ſuch as relate only to Ornament or Pleaſure.

3. *'Tis the Part of a brave and generous Mind* to look upon thoſe as little Things, which many account to be brave and glorious.

4. *'Tis the Part of a conſtant and invincible Mind*, ſo to bear all Sorts of Calamity and Affliction, as not to deſcend below the Dignity of a wiſe Man.

5. *'Tis the Part of a brave and reſolute Man*, not to be diſcompoſed at Diſaſters, or put beſide his guard; but to maintain a Preſence of Mind, without departing from Reaſon.

6. *It is the Part of a Madman* to wiſh for a Storm; but *of a wiſe Man*, to weather a Tempeſt the beſt he can, when he falls into it.

7. In taking Revenge, a Man is but equal with his Enemy; but in paſſing it over, he is ſuperior; for it is *princely* to pardon.

8. *It is the Duty of a Subject* to obey his Prince, and *of a Servant* to execute his Maſter's Command.

9. *It is a General's Duty*, not only to be brave himſelf, but alſo to take Care that thoſe under him, acquit themſelves with Courage.

10. *It is the Part of Prudence*, thus to think; and *of Fortitude*, thus to act; but, both to think and act well, *belongs to perfect and accumulated Virtue.*

11. *It is the Mark of an excellent Underſtanding*, to forecaſt in our Thoughts, the Event of Things to come, that we may never be put to the fooliſh Exclamation of, *Who would have thought it!*

12. *It is the Mark of Ingenuity*, to make no Difference or Reſpect of Perſons, but to give our Aſſent to Truth, come from where it will.

13. *It is an Argument of a narrow and wretched Mind* to doat upon Money; Nothing is more honourable than to deſpiſe it, if we have it not; and to employ it generouſly, and to do good with it, if we have it.

14. Let us in Proſperity, and when we have the World at Will, avoid, as much as poſſible, Pride, and Arrogance; for as it *is an Effect of Levity* to be caſt down with bad Fortune, the ſame is it to be tranſported with good.

15. There ſhould a certain Reverence be uſed toward all Men, both high and low, for *'tis the Humour not only of an arrogant*, but *a very diſſolute Man*, not to care what the World thinks of him.

16. *It is a Folly* to mind another Man's Buſineſs at the Hazard of our own.

17. *It is fooliſh*, to grieve at what is loſt, rather than to rejoice in what is left.

18. *Any one may* err, but *'tis for a Fool* to perſevere therein.

19. *It is a Sign of a vain Man*, to praiſe himſelf; and *of a Fool* to diſcommend himſelf.

20. Why are you idle? *It is not the Part of a Man* to dread the Sweat of his Brow.

21. *It is extreme Idleneſs*, not to exhibit a brave Mind, when Boldneſs gives Hope of Safety, but Timidity promiſeth nothing but ſure Deſtruction.

22. *It is for a poor Man* to count his Flock.

23. *'Tis for brave Men*, ſo far to excel in Virtue, as not to dread the Power of Fortune.

24. *'Tis for excellent Men*, to deſpiſe the Contumely that comes from ſuch as are manifeſtly wicked, by whom it is even ſcandalous to be praiſed.

25. *'Tis*

25. *'Tis Wickedneſs* to deceive any one, and much more a Parent, by a Lie.

26. *No great Art is required* to force a Man to do that to which he is naturally prone.

27. *It is for the Law* to perſuade, and not to compel all Things by Threats and Force.

28. *'Tis no Fortitude*, but *Madneſs*, for a Man cauſeleſly to fling himſelf into Danger of his Life.

29. *Young Men muſt* reverence their Elders, and from among them, ſelect the beſt and worthieſt, on whoſe Advice and Authority they may rely.

30. I think *it the Part of a wiſe Man* to be cautious not to expoſe himſelf, by any indiſcreet Word or Action, to the Reſentment of thoſe in Power.

31. *'Tis the Part of a wiſe Man* to hope for the beſt; to be prepared for the worſt; and to bear with Æquanimity whatever may happen.

32. *It is a Sign of a great Affection*, not to accept the Apology of a Friend for a ſhort Letter, altho' you are aſſured that it is founded in Reaſon.

33. *None but the moſt abandoned Wretch would* at the ſame Time violate the Laws of Friendſhip, and deceive the Man who would not otherwiſe have been injur'd, if he had not truſted him.

34. He thought proper to ſteer a middle Courſe, when it *was mean* to yield, and *Obſtinacy* to reſiſt.

35. *It is for the Curious* to wiſh to know every Thing; but *it is the Property of great Men* to be led by the Contemplation of ſublime Objects.

36. *It is not for him*, who meaſures the greateſt Evil by Pain, to mention Virtue.

Excipiuntur hi Nominativi, &c.

THIS is an Exception to the latter Part of the foregoing Rule, (id quod ad rem quampiam pertinet,) *as,* meum, tuum, ſuum, noſtrum, veſtrum, humanum, belluinum, *and the like, are excepted; for in rendring the* Engliſh, *it is my Part, it is thine,* &c. *into* Latin, *you muſt not ſay,* eſt mei, eſt tui, &c. *but put the Poſſeſſive in the Neuter Gender, to agree with* Officium *underſtood, or the Sentence.*

1. *It belongs not to me* to mind your Buſineſs.

2. *It is my Duty* to promiſe you, that all my Services, Cares, and Thoughts, ſhall be exerted in thoſe Things, which tend to your Intereſt and Glory.

3. *It is thy Part* to ſuffer all Things alike.

4. *It is your Part* to forgive me, if any Thing hath happened that could not be expected.

5. *It becomes you* to act agreeably to the Circumſtances of the Time, and to have regard to the Preſervation of your Life and Fortunes.

6. *It is our Part* to know, how, and where it is neceſſary to obey.

7. *It is our Duty* to know, when, and where to be complaiſant to a Friend.

8. *It is your Part,* who are Servants, to do what ye are commanded, not to enquire what is the Reaſon of doing it.

9. *It does not become you* to be in a Paſſion for ſo ſlight a Matter.

10. As I have taken care, that the wicked Intentions of theſe preſumptuous Wretches ſhould not

not affect you; *it is your Part* to take care that they may never injure me.

11. *It is beaſtly* to be diſſolved in luxurious Sloth.

12. *It is brutal*, and *unworthy* a Man, to place his Felicity in the Gratification of his Senſes.

13. It is enough, not to raiſe thoſe up again, who have fallen by their own Imprudence; but to oppreſs thoſe that are down, or to encourage the violent, is certainly *inhuman*.

14. To return Good for Evil *is the Part of a Man*.

15. *'Tis common for a Man* to be angry; but a wiſe Man will take care to moderate his Paſſion.

Verba accuſandi, damnandi, &c.

VERBS of Accuſing, (*as*, accuſo, incuſo, inſimulo, urgeo, alligo, aſtringo, arguo, coarguo, ago, appello, arceſſo, inquiro, poſtulo.) *Of Condemning*, (*as*, damno, condemno, infamo, noto.) *Of Admoniſhing, Remembring, Warning*, (*as*, moneo, commoneo, commonefacio.) *Of Acquitting or Clearing*, (*as*, abſolvo, purgo, libero, &c.) *will have, beſide the Accuſative of the Perſon accuſed, condemned, acquitted*, &c. *a Genitive of the* Crime, *or* Action, *whereof the Perſon is accuſed, acquitted*, &c. de crimine, *or the like Noun, being underſtood: The Signs are*, of, for, from *or* with.

I. ACCUSING.

1. He that is not contented with his Lot, *accuſes* the Gods *of Injuſtice*.

2. It is a common Thing for prodigal Servants

to accuſe their Maſters *of Covetouſneſs*; and idle Boys their Teachers *of Cruelty*.

3. *To charge* a Man *with Hypocriſy*, without ſome plain and manifeſt Indication of it, is to judge his Heart, which yet we do not know.

4. Rich Men are not always ſo happy, as they are imagined; for their Wealth ſometimes only ſerves to make them *accuſed of high Crimes*; when to evade the Law, they are forced to pay a large Sum of Money.

5. You ſeem amaz'd, as if I had *accuſed* you *of ſome groſs Crime*.

6. You *accuſe* my Maſter *of Avarice*, I ſhall not take it patiently.

7. Bear witneſs, he *owns* himſelf *a Thief*; That is enough.

8. Seeing the Maſter and Servant together, he *accuſed* them both *of Theft*.

9. This we muſt diligently obſerve, not *to accuſe* an innocent Perſon *of a capital Crime*; for this is a moſt inhuman and wicked Action.

II. CONDEMNING.

1. If you *condemn* me *of Prodigality*, take care, leſt I *condemn* you *of Covetouſneſs*.

2. Many Men had rather be *condemned of Knavery* than *Folly*; and *of Treaſon* than *Covetouſneſs*.

3. When a Man *condemns* me *of Silence* and *Speech*, it is a good Argument, that I am moderate and unblameable in both.

4. Tho' they happened to miſcarry, there was no reaſon, that any one ſhould *condemn* them *of Raſhneſs*.

III. ADMONISHING, &c.

1. He that takes the Liberty *to tell* others *of their Faults*, and rebukes them to their very Face, is a better Friend, than he that out of Love flatters them.

2. If a Man cannot endure *to be told of his Faults*, it is a certain Sign he is in the very Way to be undone.

3. Such a Pride there is in Men's Hearts, that they hate *to be told of their Faults*, tho' it be with no other Intent, but that they should amend them.

4. Whenever I see your Child, *it puts me in mind of my Misfortune*, in losing a Son of the same Age.

5. There was no one, who by that Speech *was not put in mind* of your *Wickedness* and *Cruelty*.

IV. ACQUITTING, &c.

1. If a Man repents of a good Office done me, grows insolent upon it, and upbraids me with it, I am in some Degree, more or less, *acquitted of the Obligation*.

2. He is *acquitted of Ingratitude*, who sincerely wishes it was in his Power to make a Return.

3. No Unkindness, nor Fault of the Parent can *acquit* the Child of his *Duty*: Children must do their Duty, not only to kind and virtuous Parents, but even to the harsh and wicked.

4. Tho' the Fact was proved against him, yet it being plain he designed no Injury, he *was acquitted of Improbity*.

5. We

5. We do not ſay, that in all Men are all Vices, as in ſome Men ſome are particularly eminent; but that a bad and fooliſh Man is free from none; neither do we *acquit* the Bold *of Fear*, nor *free* the Prodigal *from Avarice*.

6. When a Child arrives at ſuch an Age, the Guardian is generally *clear'd* of his *Care* and *Guardianſhip*.

Vertitur hic Genitivus, &c.

THIS Genitive Caſe (of the Crime or Thing) is often turned into an Ablative, with the Prepoſition de, *eſpecially if the Crime be particular; but more uſually without the Prepoſition, if the Crime be general, as* Wickedneſs, Vice, *&c.* And note, *Words of* Admoniſhing, *or* Remembring, *never have an Ablative without* de.

I. *With a Prepoſition.*

1. In ſuch a Caſe we ought to examine no further than into the Crime *of which he is accuſed.*

2. *Of which* (Crimes) *as he is accuſed* by Word only, it is ſufficient by Word to deny them.

3. I am accuſed unjuſtly by you *of not being punctual in writing to you.*

4. Notwithſtanding all that could be ſaid in his Defence, he was *condemned of Extortion.*

5. If you *admoniſh* a Man *of a Fault*, he preſently thinks you are his Enemy, becauſe you tell him the Truth.

6. When we are *admoniſhed of a Fault* we ought to amend to it.

7. He ſpoils a new Kindneſs, who when he confers

confers it, *puts* the Receiver *in mind* of an old one.

8. As I am perſuaded, it will be of Conſequence, both in Reſpect of your private Affairs, as well as upon every other Conſideration, that you ſhould haſten your Return, I thought it was proper *to adviſe you of it.*

II. *Without a Prepoſition.*

1. If you *condemn* me *of one Crime*, I ſhall *condemn* you *of many.*

2. He was caſt into Priſon, and by the Iniquity of his Judges, *was capitally condemned.*

3. All the Works of Mortals *are* alike *devoted to Mortality.*

4. With much-a-do he *was acquitted from Suſpicion* of affecting to be a King.

5. I do not accuſe you, *nor lay any Thing to the Charge* of your Librarian; but ſo it is, ſome of my Verſes have been publiſhed, againſt my Will; and I know not how this could have happened but through you.

6. Tho' he was *accuſed of this Crime*, he was condemned upon another Account.

7. Never ſay Evil of any Man, but what you certainly know; whenever you poſitively *accuſe* any Man *of a Crime*, tho' it be in private and among Friends, ſpeak as if you was upon Oath, becauſe God ſees and hears you.

8. Nothing can be more raſh, nothing more baſe, than to *charge* any one *with falſe Crimes.*

9. As none of theſe Things amounted to a Crime, *of which* he might *be accuſed*, they thought ſo great a Man ought not to be judged upon Suſpicion

picion only; but that they ſhould wait, till the Thing diſcover'd itſelf.

10. If you judge too ſeverely of me, I ſhall certainly *retort the Charge*.

Uterque, nullus, alter, &c.

THESE ſix Words, uterque, nullus, alter, alius, neuter, ambo, *and all Adjectives of the Superlative Degree, require the Subſtantive they are joined with to be put in the Ablative Caſe, only after ſuch Sort of Verbs, as*, accuſing, condemning, *&c.*

1. Of what Crime are you *convicted? Of none.*

2. Are you *accuſed* of Theft or Perjury? *Of neither.*

3. Was he *accuſed* of Covetouſneſs or Prodigality? *Of both.*

4. It is likely that he who is accuſed both of Covetouſneſs and Prodigality, may by impartial Judges *be acquitted of both.*

5. An innocent Man is ſometimes *accuſed of moſt grievous Things.*

6. A guilty Conſcience hath no Need of Witneſſes, it *accuſeth* itſelf of *moſt heinous Things*; wretched is the Man whom his own Conſcience condemns.

Satago, miſereor, et miſereſco, &c.

THESE three Verbs require a Genitive Caſe; Satago, *of the Thing we are buſy about*; miſereor *and* miſereſco, *of the Thing or Perſon we pity.*

I. Satago

I. Satago.

1. A wiſe Man is unwillingly drawn to meddle with other Men's Affairs, as thinking it more prudent *to be buſy about his own*.

2. He that *has his Hands full of his own Buſineſs*, is not at leiſure to mind other Men's.

3. He is of ſuch a generous Diſpoſition, that tho' *he has Buſineſs enough of his own*, he thinks it no Trouble to ſerve his Friend.

II. Miſereor, *or* Miſereſco.

1. Fools laugh at thoſe who have committed a Sin; but good Men *pity them*, and by kind Reproof ſeek their Amendment.

2. It is Virtue to *pity others* in their Diſtreſs: and not to ſhew any Sign of Joy or Mirth, when thou ſeeſt any Man, tho' he be thy Enemy, in a calamitous Condition.

3. We oftentimes envy the Men that are miſerable in all their great Pomp and State, and *pity thoſe* who are happy in their Obſcurity.

4. A Man is not worthy to obtain Compaſſion, who *pities no one*; nor is he worthy of Pardon, who denies it to others.

5. Virtue looks on all her Works with an impartial Eye, but more earneſtly when they are in Diſtreſs; as the Love of Parents moſt inclines to thoſe, *whom* it moſt *pities*.

6. They continue to envy me, at a Time when they ought to *pity me*.

7. Others, calling to mind his former Reputation, *took pity on his Age*.

Reminiſcor,

Reminiſcor, obliviſcor, &c.

THESE *four Verbs*, reminiſcor, obliviſcor, memini, recordor, *admit either a Genitive, or an Accuſative Caſe, of the Thing or Perſon* remembered, *or* fogotten; *the former, by reaſon of* Memoriam, *or ſome ſuch Word underſtood; and the latter, by the common Rule,* Verba tranſitiva, &c.

I. Reminiſcor, *or* Recordor.

1. *With a Genitive.*

1. I will conſider another Man's Want or Safety, but ſo as *to remember my own:* unleſs in the Caſe of a very excellent Perſon, and then I ſhall not much heed what becomes of myſelf.

2. A dumb Animal comprehends Things preſent by Senſe, and *remembers Things paſt*, when the Senſe, is awakened thereto by ſomething preſent; as a Horſe *remembers the Road*, when he is firſt put into it, but in the Stable he has no Memory of it, tho' he treads it every Day: And the third Degree of Time, I mean, the Time to come, appertaineth not to dumb Animals.

3. It is a good ſign, when a Man *reflects upon his paſt Follies*, with Sorrow and Contrition.

4. When I *recollect* his *Favour* to me,—I cannot alſo but *remember my Promiſe* to him.

2. *Accuſative.*

1. A grateful Man will in his Proſperity *remember the Kindneſs* done him by a Friend in Adverſity.

2. I

2. I *remember all your Counſels*, which if I had liſten'd to, I had not undergone all theſe Misfortunes.

3. I take no Notice of the Vulgar, who are ſtill more deſpicable than the Objects they admire; but 'tis ſtrange that Men of Senſe ſhould inſatiably delight in a Diverſion, that is trifling, inſipid, and common; *whom when I think on*, I am not diſpleaſed, that I cannot reliſh this Entertainment.

4. Call your Mind off from theſe Things, and rather *remember thoſe* that are ſuitable to your Circumſtances.

5. As we are inſpirited by thoſe good Things which we expect, ſo we are delighted by thoſe *which we recollect*; but as Fools are tormented by reflecting on paſt Evils, ſo the renewing the agreeable Remembrance of paſt Happineſs, gives Delight to the Wiſe.

6. It is worth while *to recollect* the Diligence and Induſtry of our Anceſtors.

II. Obliviſcor.

1. *With a Genitive.*

1. A Petitioner is apt to ſay, I ſhall never *forget this Favour*; it will be an eternal Obligation to me: but in a little while the Note is changed, and the Favour at laſt quite forgotten.

2. Men are apt to *forget Juſtice*, when they come to be tranſported with the Deſire of Empire, High-places, and Titles.

3. There are many, who underſtand their Duty well enough, but are apt *to forget it*; nay,

ſometimes by the Violence of Paſſion, even when they do remember it, are apt to tranſgreſs.

4. Old Age is forgetful; yet, I believe, never any old Man *forgot the Place*, in which he laid his Gold.

5. If they have not provoked me, ſo far as to make me *forget the Dignity of my Character*, they have at leaſt taught me to regard my Safety.

6. The Law of a Benefit between two, is, the one ought immediately to *forget the Thing given*, the other never *the Thing received.*

7. We muſt mind other Men's Buſineſs, ſo as not *to forget our own.*

8. Their Life is ſhorteſt and moſt unhappy, who *for the paſt*, neglect the preſent, and are afraid concerning that which is to come; and who, when they come to their laſt, perceive too late, how long they have been employed in doing nothing.

9. If I am willing *to forget your former Inſolence*, muſt I alſo *forget theſe late and freſh Injuries?* I cannot ſee how you can expect it.

10. I ſuppoſe you think that I have *forgot my Practice* and *Purpoſe*, becauſe I write more ſeldom to you than I uſed to do.

2. *With an Accuſative.*

1. It is the Part of Fools, to diſcern the Vices of other Men, and to *forget their own.*

2. In our Youth we *forget the Obligations* of our Infancy; and when we are Men *we forget thoſe of* our Youth.

3. He that defrauds or oppreſſeth the Poor, *forgets*

forgets God, who can reduce him to the ſame Condition.

4 No one can think him ſo ſtupid as *to forget his Art*, or ſo indolent as to lay aſide his uſual Employ.

5. I have done as you order'd me; *I am* not *forgetful of* my *Duty*.

III. Memini.

1. *With a Genitive.*

1. It is the Part of a prudent Man *to be mindful of Death.*

2. He who is greedy of Fame after his Death, conſiders not, that they themſelves who *remember him*, ſhall ſoon after, every one of them, be dead; and they likewiſe who ſucceed thoſe, till at laſt all Memory ſhall be quite extinct.

3. We muſt *be mindful of a Benefit* received, and forget one given.

4. That is not a Benefit, *which* I cannot *remember*, without being aſhamed.

5. When young Men are inclined to relax their Minds, let them beware of Intemperance, and *remember moral Decency.*

6. In Cauſes of Life and Death, Judges ought, as far as the Law permits, in Juſtice *to remember Mercy*; and to caſt a ſevere Eye upon the Example, and a merciful Eye upon the Perſon.

7. Whoever obſtructs me in my Courſe, I will make him *remember the Day*, *the Place*, and *me*, as long as he lives.

2. *With an Accuſative.*

1. Every one *remembers*, or ought to remember, his own *Affairs*.

2. In all your Affairs *remember* your *End*, and you will never do amiſs.

3. It is an Honour to a modeſt Man *to be mindful of his Duty*.

4. Your Goodneſs teaches you to forget the many Obligations you have laid upon me, *which* I ought always *to remember*.

5. Such Men are extremely odious, who upbraid others of an Obligation, *which* he alone ought *to remember* who has received it.

6. We *remember him rich*, and he *remembers us poor*.

7. We muſt often *remember that*, which is now become a Proverb, that Bounty has no Bottom.

8. The Time will come, when it will be a Pleaſure *to remember theſe Things*.

9. He *remember'd* not only all his *Actions*, but all his Expreſſions.

10. There is no Time when the wiſe Man has not a greater Share of Joy than of Pain; for he gratefully *remembers the good Things that are paſt*; and prudently enjoys the preſent; in a chearful Expectation of the future.

Potior aut Genitivo, &c.

THE *Verb* Potior, *ſignifying* to obtain *or* enjoy, *governs either a Genitive or an Ablative Caſe*.

1. *With*

1. *With a Genitive.*

1. It was the general Opinion throughout the Eaſt, that the Jews at this Time, by the Decree of Fate, *ſhould be Maſters of the World.*
2. While the City of *Athens had Power*, it had the Reputation alſo of acting wiſely.

2. *With an Ablative.*

1. I would not ſpeak ill of an innocent Man, though I was ſure thereby *to get a Kingdom.*
2. We many Times eagerly deſire thoſe Things which would undo us, if *we had them.*
3. What labouring Man is not glad that his Work is over? What Mariner is not glad that he has weathered all Storms, and *got to* his deſired *Haven?*
4. They thought it ſafer, by blocking up the Road, and cutting off all Convoys of Corn, *to obtain a Victory* without Bloodſhed.

III. *Verbs governing a Dative Caſe.*

Omnia Verba, &c.

ALL Verbs govern a Dative Caſe of that Thing, or Perſon, to *or* for *which any Thing is procured or acquired, by any Means whatever; and whether the Thing procured, be good or bad.*

Note, *If the Verbs be of the Active Voice, they govern an Accuſative Caſe of the Thing, and a Dative of the Perſon*; *as*, Magnam ſibi laudem peperit, *He acquired great Praiſe for himſelf. If they be of the Paſſive, or Neuter Voice, a Dative only*; *as*, Nec mihi feritur. Non omnibus dormio.

1. No Man doth Wrong for the Wrong's Sake, but thereby *to purchaſe himſelf* Profit or Pleaſure, or Honour, or the like.

2. As for Life and Death, Honour and Diſhonour, Riches and Poverty; all theſe Things *happen unto Men*, both good and bad equally.

3. Let not the Confidence any Man hath of thy Honeſty and Goodneſs, tempt thee *to contrive* any Miſchief *to him*: for the more ſecurely he relies on thy Virtue, the greater Wickedneſs will it be to do him an Injury.

4. There are no Snares ſo dangerous as thoſe that are *laid for us*, under the Name of good Offices.

5. No one can be truly happy, who is not always prepared againſt the worſt that can *befal him*.

6. The wiſe Man *makes his own* Fortune.

7. He hath *acquired for himſelf* the beſt Furniture of Life, who hath got Friends.

8. Would you *procure to yourſelf* an happy Life, know, that all ſuch Things to which Virtue is annexed are good; and all ſuch, wherein Vice is concerned, vile and ſcandalous.

9. What you have done well, my Son, you have *done* it *for yourſelf*, not *me*.

10. No one can live happily, who reſpects himſelf only; and converts all Things to his own Profit;

Profit; you muſt *live for another*, if you would *live for yourſelf*.

11. *I owe* a great deal *to the Sun* and *Moon*, tho' *they riſe* not *to me alone*; and am obliged to the Seaſons, and the Almighty Power that governs them, tho' they are not appointed *to do me* any particular Honour.

12. If you would imitate God, do good even to the ungrateful; for the Sun *riſes upon the Wicked*, and the Seas *are open to Pirates*.

13. The Event of Things is in the Hand of God, and Thanks *are due to him*, if we ſucceed; however he requires, that we ſhould add our own Labour.

14. It is nothing to the Purpoſe how many know your Equity; he that deſires his Virtues to be blazed abroad, *labours* not *for Virtue*, but *Glory*.

15. What is there great, in that a Man loves himſelf, indulges himſelf, and *acquires for himſelf?* The true Deſire of conferring a Benefit rejects theſe Things, being contented with the Act itſelf of doing Good.

16. Virtue is the beſt kind of Nobility, which every one *procures to himſelf* by his own good Morals.

Huic Regulæ, &c.

To this general Rule belong divers kinds of Verbs.

Imprimis Verba, &c.

1. *ALL Verbs ſignifying* Advantage *or* Diſadvantage, Suitableneſs *or* Unſuitableneſs, Good *or* Harm, (*Lat.* commodo, incommodo, noceo, opitulor,

opitulor, patrocinor, medeor, gratulor, grator, faveo, parco, indulgeo, *&c.) govern a Dative Caſe.*

1. I entreat you to *aſſiſt him*, in every Inſtance that you can, without any Inconvenience to yourſelf, and to receive him into the Number of your Friends.

2. If you *do a Favour to any Man*, merely on your own Account, you are not his Friend, but an Uſurer; nor are any Thanks due to him, who does a Kindneſs only for his own Profit.

3. And this I know he will do, rather *to incommode me*, than to *gratify my Son.*

4. As we ſuffer an infirm Limb, which might *endanger the whole Body*, to be cut off; ſo in the Body politic, whatever is peſtiferous muſt be taken off, that the whole may be ſafe.

5. *He hurts the innocent*, who *ſpares the guilty.*

6. We muſt take care ſo to direct our Liberality, as *to do* our *Friends good*, and *hurt No-body.*

7. He is truly a good Man, who does good to all he can, and *hurts no one.*

8. However pernicious Adulation is, it can only *hurt thoſe* who admire it, and are pleaſed with it; and thus it happens, that the Man who flatters, and idolizes himſelf, has his Ears moſt open to Flatterers.

9. The beſt Way of treating Friends, is, not to wait till they aſk you, but to *ſuccour them* voluntarily, when their Occaſions require it.

10. What is more juſt than to repel Injuries? and what more honourable than to *ſuccour* our *Friend?*

11. It

11. It is juſt *to help the wretched* and afflicted, however they become ſo.

12. There was a Time when I could have raiſed the Obſcure, and even *protected the Guilty*, tho' now I cannot *ſerve* a virtuous and learned *Friend*.

13. The Buſineſs of Philoſophy is *to cure the Vices* of Men.

14. He took upon him, not only *to defend the Man*, but the Crime itſelf.

15. It is Prudence and Civility *to cure the Malevolent*, rather than to ſeek Revenge.

16. He that ſkilfully employs his Tongue to give wholeſome Inſtructions, eſpecially *to heal Differences*, and make Peace, is an incomparable Bleſſing to the Place where he lives.

17. As Phyſicians, in curing the whole Body, ſtudy *to heal* even the leaſt *Part* that was out of order; ſo Philoſophy, having removed the principal Sickneſs of the Mind, if the leaſt Error remains, takes care to root it out.

18. It is a Reproach to you, to be wiſe abroad, and to give good Counſel to others, and yet are not able *to help yourſelf*.

19. *Wiſh me Joy*, Brother, for I have found the Way to pacify my moſt inveterate Enemy.

20. All good Men returned me Thanks, and *congratulated me*, in your Name.

21. He always appeared to me *to favour your Intereſt*.

22. Tho' I am by no means diſpoſed to *favour myſelf more than you*, in regard to our Friendſhip, yet, when I compare our reſpective Actions, I have greater Reaſon, I think, to be ſatisfied with my own Conduct than with yours.

23. Cle-

23. Clemency is a Virtue, which teaches a Man *to be* as *ſparing of* another's *Blood*, as of his own, and not to treat another prodigally or cruelly.

24. Either a more powerful Perſon hath *hurt you*, or a weaker; if a weaker *ſpare him*; if a more powerful, *ſpare yourſelf*.

25. Never depart from that wholeſome Precept, *husband well your Time*.

26. *Spare no Coſt* or *Pains* to acquire the Knowledge of Good and Evil.

27. I eſteem that Man the beſt, and moſt perfect, who ſo *pardons others*, as if himſelf was daily offending; and yet abſtains from Faults, as if he never *pardoned any one*.

28. *Forgive others* in many Things, *yourſelf* in nothing.

29. 'Tis generous *to forgive an Enemy*.

30. It is eaſier *to forgive* a ſingle *Injury*, than the ſame Injury repeated.

31. It is but juſt, to *forgive ſmall Faults*, and *treat great ones* with Severity.

32. *Pardon my Unskilfulneſs* and *Folly*; now at laſt I perceive that I have been blind and thoughtleſs.

33. Be mindful to keep this ſound and wholeſome Form of Life, ſo far only *to indulge the Body*, as may preſerve a good State of Health.

34. If I did it with a good Intention, it is but right, that you ſhould *pardon me*.

35. As the young Man always behaved himſelf decently, he greatly *indulged him*, and loved him as his own Son.

36. Wherefore *do I indulge my Grief?* which, when

when unbridled, finds ſufficient Matter in every the leaſt Circumſtance.

37. What Man that delights in Virtue, can *pleaſe the People?*

38. Popular Favour is ſought by the vileſt Artifices; you muſt level yourſelf with the Vulgar *to pleaſe them*; they will never approve, what they do not own.

39. Not to return an Obligation, when in our Power is baſe, and *diſpleaſes all Men*, for even the Ungrateful complain of Ingratitude.

40. Arts and Shifts however they promiſe fair, and much *pleaſe thoſe* who practice them, are yet commonly fruſtrated, and, which is worſe, have a ſad Ending.

41. Let every Man cloathe himſelf in ſuch ſober Attire as *befits his Place* and *Calling*.

42. If a proud Man be admoniſh'd, tho' ever ſo mildly and lovingly, he looks on it as a Diſgrace, and therefore, inſtead of confeſſing or amending his Faults, generally *reproaches his Reprover*, as an over-buſy or cenſorious Perſon.

43. The Crow preys only upon the Dead, but the Flatterer *lies in wait for the Living*.

44. Your Son is a Youth of that promiſing Turn, that I doubt not but you will train him up in thoſe refined Arts, *which you have* always *ſtudied* yourſelf; and more particularly in the Imitation of your exalted Virtues.

Ex his, juvo, lædo, &c.

BUT juvo, lædo, delecto, offendo, *and other Verbs ſignifying* to help, to hurt, to pleaſe, &c. *are uſed with the Accuſative Caſe.*

1. Fortune *helps the Bold*; many a Man loſeth his Life, by being too ſollicitous to ſave it.

2. The ſame Impulſe profits not all Animals; Anger *helps Lions*, Fear *the Stags*, Violence *the Hawk*, Flight *the Doves*.

3. You will greatly oblige me, if you will *aſſiſt my Friend*, in every Inſtance that is conſiſtent with your Dignity.

4. No Good *profits the Poſſeſſor*, unleſs his Mind is prepared againſt the Loſs of it.

5. I had rather other Men ſhould *hurt my good Name*, than I *offend* my *Conſcience*.

6. Whatever *hurts the Body* or Mind, makes a Man to be froward.

7. No Man can *hurt us* in the Grave, tho' he be ever ſo malicious.

8. He was in the Right, not *to hurt his Reputation*, by being obnoxious to the leaſt Suſpicion.

9. There are ſome Caſes in which we cannot act ourſelves, but have recourſe to the Truſt of Friends, *which* whoever *violates*, he diſturbs the Society of Mankind, and deſtroys the common Safeguard of all: for we cannot do all Things of ourſelves.

10. Let them ſay what they will, no Speech can *hurt me*; if it be true, they cannot but ſpeak well of me; if falſe, my Life and Conduct will diſprove them.

11. The

11. The Diſcourſe of a good Man, like a perpetual Spring of wholeſome Water, always profits and *delights thoſe* that receive it.

12. If a Tree, nurſed up to bear Fruit, *delights the Husbandman*; If a Shepherd takes Pleaſure in the Encreaſe of his Flock; how muſt it *delight thoſe*, who have tutor'd a good Underſtanding, to ſee what they formed, while tender, grown to Maturity, and in itſelf perfect?

13. *I am* ever *delighting myſelf* with the Muſes; and, ſpend my Time in a literary Way, with a quiet, nay, a joyful and eager Mind.

14. We muſt take heed, that while we *are ſerving ſome*, we do not *offend others*; but too often we *hurt thoſe* we ought not, or thoſe whom we had better let alone; if this is done unwillingly, it betrays Negligence; if knowingly, Preſumption.

15. There is ſuch a Levity in moſt Men, that my Conſtancy in ſerving the State does not ſo much *delight*, as my Glory *offends them*.

16. I expected your Congratulations, and am perſuaded, you omitted them *for Fear of giving Offence to* certain Perſons.

17. If you bear your Afflictions, in the manner I am informed, I have more Reaſon to *congratulate your Fortitude*, than to ſooth your Grief.

18. As Medicine *cures the Body*, ſo does Philoſophy *cure the Mind*.

Verba comparandi, &c.

II. *VERBS of* comparing (*as*, comparo, compono, contendo, confero, æquo, æquiparo, &c.) *govern an Accuſative Caſe of the Perſon*

or Thing compared, and a Dative of that to which it is compared.

1. Happy is the Man, who can juſtly *compare his own old Age to that* of a ſprightly ſucceſsful Courſer.

2. Wiſdom is more precious than Rubies, and all the Things thou canſt deſire, are not worthy to be *compared to her.*

3. Who is there that is not afraid *to compare himſelf with you?*

4. *Compare yourſelf with the Wiſe,* if you deſire truly to know your own Merit.

5. 'Tis abſurd *to compare divine Things with human.*

6. Can you *compare yourſelf with my Glory,* ſaid the Fly to the Ant.

7. Never *compare thy Condition with thoſe* thou counteſt more proſperous than thyſelf, but rather *with thoſe* whom thou knoweſt to be unhappy, and then thou wilt find Cauſe to rejoice in thine own Lot.

8. He was ſo vain as *to think himſelf equal to the braveſt.*

Interdum vero additur, &c.

BUT ſometimes Verbs of comparing *have an Ablative Caſe after them, with the Prepoſition* cum: *And ſometimes an Accuſative, with the Prepoſitions,* ad, *or,* inter.

1. *With*

1. *With an Ablative.*

1. If you muſt *compare* yourſelf *with others*; then *compare* yourſelf *with all Men*, and not *with a few.*

2. The Deniel of a Kindneſs is better than a vexatious Delay; as a quick Death is Mercy, when *compared with* a lingering *Torment.*

3. It is impoſſible to form a right Judgement of Things, unleſs we *compare* Man *with Man*, Time *with Time*, and Circumſtance *with Circumſtance.*

4. If in Friendſhip what is ſeemingly profitable *be compared with what is really virtuous*, the Appearance of Utility muſt be rejected, and Virtue prevail.

5. If *you compare* our longeſt Life *with Eternity*, it will be found very ſhort.

6. Sublimity and Greatneſs of Soul, alſo Politeneſs, Honeſty, and Generoſity, are much more agreeable to Nature; than Pleaſure, than Life, than Riches; to deſpiſe theſe, and *comparing them with the Public-Good* to eſteem them as nothing, is the Character of a great and elevated Mind.

7. If *we compare* his Words *with his Actions*, nothing can be more inconſiſtent.

2. *With an Accuſative.*

1. You are miſtaken; this Man, ſo old, ſo withered, and decrepid, is by no means *to be compared to that other*, who has a fine Air, and looks like a Gentleman.

2. A Warrior indeed? *Mars* himſelf would not dare *to compare* his Valour *to yours.*

3. As all Virtue is the Reſult of four Qualities, Knowlege, Juſtice, Magnanimity, and Moderation; ſo in the Choice of a Duty, thoſe Qualities muſt neceſſarily *come in Competition with one another*.

4. *Compare* the Life of each of them *together*, and you will not long doubt to which you ſhould give the Preference.

III. Verba dandi et reddendi, &c.

VERBS ſignifying to give, *(as*, do, dono, largior, dedo, tribuo, miniſtro, ſuppedito, commodo, præbeo, exhibeo, &c.) *Alſo Verbs to* reſtore, *(as*, reddo, reſtituto, refero, repono, &c.) *add to the Accuſative of the Thing* (given, *or* reſtored) *a Dative of the Perſon* (to whom it is given, &c.)

I. GIVING.

1. God hath *given Men* Abilities, not only for their own Uſe, but for the Advantage and Benefit of others.

2. Shall I call him liberal that *gives to himſelf*; or good-natur'd that pardons himſelf; or pitiful, that is affected only with his own Misfortunes?

3. He but late gives a Favour, who *gives to one that asks it*.

4. Fortune often *gives* her Gifts *to the unworthy*.

5. It is a difficult Thing to *impoſe upon an old Man*.

6. Nothing is ſo popular as Peace, in which not only they *to whom* God *hath given* Senſibility, but even the Houſes and Fields ſeem to rejoice.

7. If any God would *offer me*, at this Age, to be a Child again, and cry in the Cradle, I would reject

reject it; for I ſhould be unwilling to begin a-new the Race I have finiſhed, and be ſet back to the ſtarting Poſt, juſt as I have run round the Courſe.

8. Lay aſide theſe frivolous Excuſes; I have not got enough yet: when I have, *I will give* myſelf up entirely *to Philoſophy*. Firſt ſeek this, and you will want nothing more.

9. According as Affairs *go with us*, we are all either proud or humble.

10. When he heard of his Son's Death *he gave up* his Mind *to Sorrow*; for he was a good Boy, and always *attentive to his Preceptor*.

11. Envy, which is the Canker of Honour, is beſt extinguiſhed *by attributing* a Man's Succeſſes rather *to divine Providence*, and *Felicity*, than to his own Qualifications and Virtues.

12. *I attribute* as much *to your Judgment*, as to my own, when I ſay, that I am perſuaded that the World will approve whatever Meaſures we ſhall agree upon.

13. Nature asks but little; and a wiſe Man will *accommodate* himſelf *to Nature*.

14. He that *lends* an attentive Ear to wholeſome *Reproof*, and is obedient to it, is to be numbered among the Wiſe; and ſhall be able at laſt *to give* good Inſtructions *to others*.

15. *Lend* not *to him* that is mightier than thyſelf; but if thou doſt lend, count it loſt.

16. If you would *lend me* your Hand, I ſhould be obliged to you.

17. If I go on *to ſupply my Son* in his Extravagancies, I muſt be a Slave all my Life-time. This *gives me* great Trouble.

18. The Palm Tree, with its ſpreading Branches, *afforded them as they were drinking* a delightful

Shade. *And in their Return* home the Moon *gave them* Light.

19. Such was his Converſation; he was never uneaſy, *gave* himſelf *up to his Companions*, cloſed with their Humours, thwarted no one, nor ſet himſelf up above them; and ſurely this is the Way to get Reputation and Friends without Envy.

2. RESSTORING, *or* RETURNING.

1. It is barbarous, *to return* Injuries *to thoſe* from whom we have received Kindneſs: and quite unnatural *to return* Evil *to him*, from whom we have received nothing but Good.

2. *I returned my Maſter* the Book he lent me; though Books delight me very much, I ought to *reſtore them to the Owner*.

3. When we die the Body is *returned to the Earth*, and the Soul aſcends into Heaven.

4. Remember to *give me* this *again* when I ſhall demand it.

5. I am forced to take theſe Affronts, whilſt I am endeavouring *to help you to the Treaſure* you had loſt, and *reſtore it to you*.

6. I have not ſlept one Wink To-Night, while I was conſidering how *to reſtore* your Son *to you*.

7. It is an eaſy Thing *to return* a Favour *to your Benefactor*, if you are covetous, without Expence; if lazy, without Trouble; He that accepts a Benefit willingly and thankfully, at the very Time he is obliged, hath returned it.

8. Should not I have *returned him* the Money? No; nor have bought any Thing of him, nor ſold any Thing to him; thereby to encourage his Profuſeneſs.

9. They

9. They who honour an unworthy Perſon ſeem fooliſh; but they who *return* not the like *to thoſe who have deſerved well of them*, incur the Suſpicion of a bad Heart.

10. I beg you will not aſk me why I undertook his Defence, leſt hereafter *I ſhould retort* the Queſtion *upon you*.

IV. Verba promittendi, &c.

VERBS ſignifying to promiſe, (*as*, promitto, polliceor, ſpondeo, &c. *or* to pay, (*as*, ſolvo, exſolvo, pendo, numero, &c.) *require a Dative Caſe of the Perſon, with an Accuſative of the Thing promiſed, &c.*

1. PROMISING.

1. I cannot *promiſe you* Succeſs in your Deſign, but I *promiſe you* my Help towards the Accompliſhment of it.

2. They *promiſe themſelves* many Things in vain, who are led by Hopes.

3. Who can *promiſe the Sower* a Crop; *the Sailor* his Haven; or *the Soldier* Victory? The Event of all Things are uncertain; we go however, where Probability leads us; and herein follow Reaſon, not Certainty.

4. This is what Philoſophy *promiſeth her Pupils*, common Senſe, Humanity, and the ſocial Virtues.

5. How ridiculous is it *to promiſe ourſelves* a long Life, when we are not certain of to-morrow?

How

How great Folly is it to ſtretch out and enlarge our diſtant Hopes, ſaying, I will buy, I will build! Believe me, all Things are doubtful and uncertain to the moſt happy: No one ought *to promiſe himſelf* any thing to come.

6. Before my Arrival, *he was* very liberal *in his Promiſes to* all your *Dependants*.

7. This *I promiſe you*, and for this *I anſwer to my Country*, that, provided I myſelf have given Satisfaction to the State, his Conduct ſhall never be different from mine.

8. What I before *promiſed you*, that I again avow, and take upon me to make good, when Opportunity ſhall ſerve.

9. If Fortune does not deceive me, *I promiſe you* ſpeedily to terminate this Buſineſs to your Satisfaction.

2. PAYING.

1. It is agreeable to Prudence, as well as Nature, *to pay* that Honour *to your Parents*, that you expect your Children ſhould *pay to you*.

2. It is very ungenerous, and the worſt of Uſury, in a Man of Affluence, to force a poor Man, when he hath diſcharged the whole Debt, *to pay him* an extravagant Intereſt.

3. *He paid* as much *to the Tything-men*, as he was ordered to pay.

4. Such was the Tax they *paid the King*.

5. For three Years *he paid his Soldiers* their Wages from Contributions raiſed in the Cities of his Enemy.

V. Verba imperandi, &c.

VERBS ſignifying to command, *(as*, impero, præcipio, dominor, edico, &c.) *or* to tell, ſhew, *or* ſignify, (*as*, nuncio, dico, narro, declaro, explico, monſtro, ſignifico, &c.) *govern a Dative Caſe of the Perſon, and an Accuſative of the Thing, if they be tranſitive.*

1. COMMANDING.

1. We muſt take care, that Reaſon *governs that Part* of the Mind which ought to obey? but how, you will ſay, muſt it *govern it?* Why, as a Maſter his *Servant*, a General *his Soldiers*, a Parent *his Son.*

2. He beſt knows how *to rule over his Inferiors*, who hath firſt learned to obey his Superiors.

3. A vile Slave is intolerably inſolent, when he can wantonly *domineer over the greateſt Perſons.*

4. He is a Slave, who cannot *command his own Deſires.*

5. It is eaſier for a Man to *govern all other Creatures*, than *to govern Men.*

6. When we are charged *to command ourſelves*, we are charged to take care that Reaſon may reſtrain Temerity.

7. How blind and miſtaken are they, who deſire to extend their Dominion beyond the Seas, and by the Help of their Soldiers to add Provinces to Provinces, being ignorant at the ſame Time, that *to command themſelves*, is the greateſt Empire in the World.

8. When

8. When Men are united in the Bonds of Affection, *they will be*, firſt, *the Maſters of thoſe Paſſions* to which others are Slaves, and then they feel a Joy in the Practice of Juſtice and Honeſty.

9. Temperance is a Virtue, which *commands the Affections* in regard to Pleaſures; ſome ſhe utterly deteſts, and drives from her; others ſhe diſpenſes with, having reduced them to a proper Mean, and never purſues them for Pleaſure's ſake only.

10. According to my Abilities *I give my Fellow-Servants Inſtructions* after the ſame manner.

11. At the Time Rome *was Miſtreſs of* the whole *World.*

12. I ſhall go in myſelf, and *ſtrictly charge the Servants*, that they ſuffer no one to carry the Child away.

2. SHEWING, *or* TELLING.

1. Tradeſmen will not *ſhew* their faulty Wares *to Men of Skill.*

2. Philoſophy prompts us to relieve the Priſoner, the Infirm, the Neceſſitous: *to ſhew the ignorant* their Errors, and rectify their Affections.

3. Nothing can be more juſt, than *to ſhew* the Way to *the wandering Traveller.*

4. He *explained to me* all the difficult Paſſages of that Author.

5. I think it proper, not only *to intimate to you*, but to declare poſitively, that nothing can be more grateful to me than your Letters.

6. Flatterers find no acceptance with good Princes; He is more acceptable to them, who deals ſincerely, and *tells them* the Truth.

7. *I*

7. *I will ſay to myſelf*, "What is it that I labour, ſweat, and am ſo ſollicitous for, when it is but very little that I want, and it will not be long that I ſhall need any Thing.

8. *Say* not to thy *Neighbour*," Go, and come again to-morrow; when it is in your Power to ſerve him to Day.

9. A Farmer, be he ever ſo old, will readily *anſwer one that asks him*, "for whoſe ſake he plants? for the Sake of the immortal Gods, that as I received theſe Bleſſings from my Anceſtors, I may tranſmit them to Poſterity.

10. *He ſaluted me* in your Name.

11. He that reminds a Man of a Benefit, demands it again; nor muſt *we tell others* of it; he that hath conferred a Benefit, muſt be ſilent; let him ſpeak of it, who hath received it.

12. Such is my Advice, and if *you tell* it *to the wiſe* and *good*, I doubt not but they will approve of it.

13. *Be ſure you tell him* the whole Story from the Beginning to the End.

14. Having ſo long profeſſed a Friendſhip for you, I cannot but *acquaint you with* my Sentiments, and Inclination concerning your Affairs.

15. *He gives himſelf a Denial*, who aſks an Impoſſibility.

Excipe rego, guberno, &c.

EXcept rego *and* guberno, *which have an Accuſative Caſe after them*; *alſo* moderor, *and* tempero, *which, as in the Examples given, have either an Accuſative or a Dative of the Perſon, or Thing, governed.*

Rego,

I. Rego, Guberno.

1. Happy are the People whom their *King governs* with Juſtice and Moderation.

2. I return you my moſt humble Thanks, that, amidſt ſo many important Affairs, you have been pleaſed *to direct me* in ſuch Things, as were offered to your Conſideration.

3. You are not apt to miſtake; but if you do, *I can ſet you right.*

4. I exhort you, that you would direct and *govern all Things* by your own Wiſdom, and not ſuffer yourſelf to be led away by the Advice of others.

5. Providence *will order every Thing* for the beſt.

II. Moderor, Tempero.

1. *With a Dative.*

1. It requires no mean Capacity, tho' it be not perfect Wiſdom, to be able *to govern your Mind*, and *Voice*, when you are provoked.

2. Wine is not wont *to govern Men*, but Men *Wine*; ſuch indeed as are of a good Diſpoſition; but ſuch as are of a bad one, will be the ſame, were they to drink nothing but Water.

3. We cannot pay too much Reſpect to thoſe, who ſeaſonably *correct our Age.*

4. I cannot *command myſelf*, ſo as not to exhibit one Example of Antiquity.

5. He was ſo paſſionate, *he had* no *Command over* his *Tongue.*

2. *With*

2. *With an Accuſative.*

1. I will *govern my Life* and my Thoughts, as if all Men were to read the one, and ſee the other.

2. It is an idle Thing to pretend that we cannot *govern* our *Anger.*

3. They, who in the general Courſe of their Lives, *govern themſelves* by no Rule, are ridiculous, when they pretend Conſcience in any thing.

4. None find it more difficult, than a King, eſpecially in the Heat of his Youth, *to bridle his Wrath.*

5. In every Thing *rule* but *thyſelf*, and thou ſhalt be at eaſe.

6. The Wind and the Weather *direct all rural Affairs.*

7. As no Animal, be it wild, or tame, obeys Reaſon; for it is the Nature of them to be deaf to Perſuaſion; ſo the Paſſions, unleſs you can *govern them* thoroughly, will not be perſuaded; they will not hear you, however weak they are in Degree.

8. The Acceſs and Receſs of the Sun *orders the Meaſure* of Heat and Cold.

9. He is a good Governor, who *moderates his Power* with Clemency.

VI. Verba fidendi, &c.

VERBS ſignifying to truſt *or* believe, *(as,* fido, confido, committo, mando, credo, &c.) *govern a Dative Caſe of the Perſon, and an Accuſative of the Thing.*

1. He is happy, and generally proſpers in his Deſigns, who *confides* more *in Providence*, than in his own Skill and Induſtry.

2. Nothing is carried on in the Affairs of Mortals, without the Providence of God; we muſt *truſt* therefore more *to the divine Favour*, than to the Counſels, or Strength of Man.

3. Have you ſupplied the young Man, who was *truſted to* your *Care* and *Fidelity* with Money? Then you have ruined him, 'tis no leſs than giving him a Sword to deſtroy himſelf.

4. You have obliged me by your Reproaches *to truſt* that *to you*, which was *committed to my Faithfulneſs* and *Taciturnity*; and to diſcloſe that to you, which I was forbid to tell to any one.

5. A prudent Man ſcarce *truſts himſelf*, much leſs another.

6. Notwithſtanding his Adverſaries were ſo powerful, *he truſted to himſelf*, and his own Virtues.

7. Our Confidence in honeſt and good Men ariſes, from that we have not the leaſt Suſpicion of Fraud and Injury; and therefore we think our Perſons, our Fortunes, and Families, are ſafely and properly *to be truſted to them.*

8. 'Tis more adviſeable not *to commit* yourſelf *to Danger*, than when in Danger to ſtudy how to extricate yourſelf.

9. Do you think I will *truſt* my Fortunes to a worthleſs *Servant?*

10. Commit nothing, but what you can *truſt an Enemy with.*

11. When once Fortune has prevailed with Men *to commit* themſelves entirely *to her*, ſhe generally

rally makes them more greedy of Power, than capable of it.

12. If you would have any Thing done as it ſhould be, *truſt* it *to this Man.*

13. *I recommend* the whole of this Affair *to your Sagacity.*

14. From all my Diſtreſſes this Good has ariſen, that *I have reduced into Writing*, Matters, which were not ſufficiently known to our Times, and yet are moſt worthy our Attention.

15. Do not much *believe them* that ſeem to deſpiſe Riches; for when they deſpair of them they deſpiſe them, and none are more cloſe-fiſted when they get them.

16. It is dangerous for a Man, too ſuddenly, or too eaſily *to believe himſelf*; therefore let us examine, watch, and inſpect our own Hearts; for we ourſelves are our greateſt Flatterers.

17. He that eaſily *credits an ill Report* of his Neighbour, is almoſt as faulty as the firſt Inventor of it.

18. It is equally a Fault *to believe all Men*, and *to believe none*; but the former I would call a more generous Fault, the latter a more ſafe one.

19. It is ridiculous to *give* more *credit to one* who hath heard a Thing, than *to him* who ſaw it.

20. If a Man hath but once perjured himſelf, let him afterwards ſwear by as many Gods as he will, we ought not *to believe him.*

21. I could not reflect upon the Treatment we have both received, without thinking it proper to exhort you well to conſider for the future, *whom* you *truſt*, and whom to beware of.

22. Nothing can be more baſe, than to de-

ceive the Man who *hath entruſted you with* both his Fortune and Reputation.

23. No one *truſts another*, unleſs he thinks him faithful; It is the Part of a conſummate Villain, to deceive thoſe, who had not been hurt, unleſs they had *truſted him.*

24. When Men ſeem to ſpeak more earneſtly on the Account of ſome Advantage, it is not convenient *to believe them.*

25. A Friend ſhould neither be pleaſed with the Purſuit of, nor eaſy *to believe a Calumny.*

VII. Verba obſequendi, &c.

VERBS ſignifying to obey, yield to, *or* comply with, (*as*, obſequor, obedio, pareo, cedo, morigeror, ſervio, &c.) *or the contrary*, (*as*, repugno, reſiſto, contradico, &c.) *require the Noun following, whether Perſon or Thing, to be put in the Dative Caſe.*

I. OBEYING.

1. Whom Men believe to be more prudent in conſulting for their Good than themſelves, *him* they will chearfully *obey.*

2. Nothing can be more ſafe, nothing more commendable, than *to obey* and *ſubmit to the Will* of God.

3. It has been ever deemed a Part of Wiſdom, *to yield to the Circumſtances of the Times*, that is, *to comply with Neceſſity.*

4. The Body ought to be kept in ſuch Action and Order, as that it may be always ready *to obey the Dictates of Reaſon* and *Wiſdom* in the Execution of

of Buſineſs, and in perſevering under Hardſhips.

5. Even Robbers have their Laws, *which they obey* and obſerve.

6. Bears and Lions, by good Uſage will be brought *to fawn upon* their *Maſters*.

7. Even Anger will *yield to a Gift*; nay a rich Preſent, prudently placed, will extinguiſh that Wrath, which was thought implacable.

8. He that rebukes a Man for his Faults may perhaps diſpleaſe him; but when he conſiders he could have no other End in it, but his Good, he will think himſelf more obliged to him, than to one who *humours him* in every Thing.

9. The Drunkard thinks him his Friend that will keep him Company; and the proud Man him that will *flatter him*.

10. We can never ſufficiently admire Philoſophy, *which* if a Man *obeys*, he may paſs every Stage of Life without Trouble.

11. Let us *give Way to wiſe Men*, and not ſquabble with Fools.

12. If we would deny ourſelves ſometimes in unneceſſary Deſires, even when it is in our Power *to humour ourſelves*, and *gratify our Deſires*, it would be of excellent Uſe.

13. He that *gratifies any Man* with that which is rather to his Detriment, than to his Benefit, is ſo far from deſerving to be called liberal, that he is to be accounted the moſt pernicious of Flatterers.

14. We muſt take care not to look upon Things unknown as known, and too haſtily *aſſent to them*; we muſt not *aſſent to any Thing* raſhly, nor arrogantly.

15. Ye were free at Home, and if Servitude be your Lot here, your beſt Way will be *to ſubmit to it*.

16. As the adding Weight to a Scale neceſſarily depreſſes that Scale in a Balance; ſo the Mind neceſſarily *yields to what* is ſelf-evident.

17. No Man can *ſerve Pleaſures*, and Virtue, at the ſame Time.

18. There are ſome Men, who will bear any thing, and *be Slaves to any Man*, if they can thereby compaſs what they deſire.

19. There are certainly no greater Slaves than they who *ſerve Anger*.

20. If your Mind got the better of you, you *ſerved that*, and not yourſelf; They are better Men, who conquer the Will, than thoſe whom the Will conquers.

21. It is ſometimes as neceſſary *to comply with the Times*, as not to loſe an Opportunity when given.

22. He is to be accounted free, who *is a Slave to no Vice*.

23. It is not right for the Elder *to ſerve the Younger*.

24. I pray you, *take care of your Health*, and uſe not too violent Exerciſe, when you have the Liberty to play.

2. RESISTING.

1. He that *reſiſts* his own evil *Inclinations*, is more worthy of Laurel, than the Captain, who conquers a ſtubborn Enemy.

2. The Virtue of the Mind is of greater Force than Strength of Body; for a whole City of mighty

mighty Men are not able *to reſiſt* a wiſe and pious *Commander*.

3. As you are ſo far ſuperior to me in Prudence and Wiſdom, I ſhall not pretend *to gainſay your Opinion*.

4. Do nothing that *is repugnant* either *to Honour* or Conſcience.

5. I thought it in vain *to oppoſe* ſo powerful *a Man*, either in Word or Deed.

6. Let me intreat you, to remember that you are a Man; to ſupport with Reſolution ſuch Accidents as no Prudence can prevent, and for which no Mortal is anſwerable; and *to bear up againſt the Power of Fortune*, and *the Pangs of Grief*.

7. It is much eaſier *to prevent* ill *Habits*, than to maſter them.

8. *Strive* not peremptorily *with a Superior* in Diſcourſe, tho' his Opinion differ from yours.

9. Philoſophy teaches to act, not to ſpeak; and requires that every one ſhould ſo live according to the Law preſcribed, that their Works may not *differ from their Words*.

10. As Deceit is in all Reſpects execrable; ſo *it is* particularly *repugnant to Friendſhip*; becauſe it aboliſhes Truth, without which Friendſhip muſt loſe its Name.

VIII. Verba minandi, &c.

VERBS that ſignify to threaten, (*as*, minor, minitor, interminor,) *or* to be angry with, (*as*, iraſcor, ſuccenſeo,) *govern a Dative Caſe*.

Note. *The former govern a Dative of the Perſon, and an Accuſative of the Thing* threatened.

1. THREATEN-

1. THREATENING.

1. Tho' a Tyrant *threaten you with Death*, yet dare to be juſt: you muſt die once, and you can die but once.

2. God *threatens Kings*, Kings *Lords*, and Lords *threaten us*; He, that is a Tyrant over one Man, is Slave to another.

3. It is ſcarce human *to threaten Friends*.

4. They who proudly *threaten others*, either fancy themſelves Gods, or do not think that what they *threaten to others*, may fall upon themſelves.

5. My Houſe being on Fire *threatens* a Conflagration *to the whole City*.

6. The Example of an Injury unpuniſhed, *threatens* the ſame *to all Men*; for if it is permitted to injure any one without Puniſhment, who can be ſafe from the Violence of the Wicked?

7. Such an Enemy is he to his Country, that he now *threatens it* with Fire and Sword.

8. The old Gentleman took me aſide, and *threatens* both *you*, and *me*, with Elm Rods.

2. BEING ANGRY.

1. Melancholy Men ſeem *to be angry*, not only *with others*, but *with themſelves*.

2. Some Men throw away their Money, as if *they were angry with it*, which is commonly the Error of weak Minds, and large Fortunes.

3. The Prodigal Man ſometimes counterfeits the Liberal; but there is a great Difference between knowing how to give, and not knowing how to keep Money; I do not call him liberal, who

who *is angry with his Money*, and therefore does not give, but throws it away.

4. Anger does not always riſe from an Injury, nor a Deſire of Puniſhment, for *we are* ſometimes *angry* not *with thoſe* who have hurt us: but with thoſe who are about to hurt us: and the moſt weak *are* oftentimes *angry at the ſtrongeſt*, whom they cannot hope to puniſh.

5. The Wrath of a King ſtrikes Terror into him *with whom he is offended*, as if the Sentence of Death was pronounced againſt him.

6. Amongſt a free People, whoſe Laws have no Reſpect to Perſons, a Smoothneſs, or Depth, as it were, of Temper is neceſſary, leaſt we ſhould fall into an idle, diſagreeable Peeviſhneſs, *by being ruffled at impertinent Addreſſes*, or unreaſonable Petitions.

7. In this Matter indeed there is no Reaſon *to be angry with the young Man.*

IX. Sum cum compoſitis, &c.

SUM, *with its Compounds*, (abſum, adſum, deſum, inſum, interſum, obſum, præſum, proſum, ſubſum, ſuperſum) *all, except* poſſum, *require a Dative Caſe.*

1. Quit all Things, rather than forſake the Precepts of Wiſdom: love them ſincerely, and they *will be* a ſtronger *Guard* than Money can procure thee.

2. A Wall *is a Defence* of a City, but the Courage of the Inhabitants is the ſtrongeſt Bulwark.

3. Good Men *may be in Contempt* for a Time; but

but in the End they ſhall be accounted the only wiſe Men.

4. I recommend all my Affairs to your Care and Protection, but particularly my Son, for he *is my* principal Concern.

5. They followed him with their Families and their Cattle; for this *was their* Money.

6. As it never can *be well with the Wicked*, the Fooliſh, or Indolent, ſo no Man can be wretched, who is brave, wiſe, and virtuous.

7. *Let no one be diſpleaſed at my Saying*, Things have not gone ſo well with us this Summer, as we could wiſh.

8. Whenever I hear my Friend reproached, I ſhould be aſhamed *not to defend him.*

9. Many in their Proſperity forget their Friends, who to their Loſs and Hazard, *ſtood by them* in Adverſity.

10. Refuſe not *to ſtand by a Friend* in his Danger.

11. Wonder not that you ſee me *defend him* in this Cauſe, tho' in other Reſpects I have thought him blameable.

12. Behold! *a Preſent* from your Father.

13. He is a Man, *who wants* Money, but he ſcarce deſerves the Name, *who wants* Erudition.

14. He that ſees his Neighbour poſſeſs ſomewhat which *is wanting to himſelf*, is apt to think how happy he ſhould be, if he were in that Man's Condition, and in the mean Time, never thinks of enjoying his own, which perhaps may in many Reſpects, be happier than that of his Neighbour, which he ſo much admires.

15. No Man can be properly ſaid to be miſerable, who *is not wanting to himſelf.*

16. Few Things *are wanting to Proſperity*; *to Avarice*, all Things.

17. The whole of my Ambition is not *to be wanting*, either in Advice or Aſſiſtance to my *Friends*; or even *to thoſe* whom I have no Reaſon to rank in that Number.

18. *There is* ſo wonderful a Grace and Authority *in Virtue*, that even the worſt of Men approve of it, and deſire to be accounted virtuous themſelves.

19. A clear Underſtanding, and right Judgment of Things, gives perpetual Comfort and Satisfaction to him *in whom it is.*

20. *Men* ought certainly *to have* more Courage.

21. *In Juſtice is* the greateſt Splendor of Virtue, from which Men are ſtiled good; whoſe principal Duty is to injure no one.

22. A tender-hearted Man hates *to be preſent at* any cruel *Action.*

23. He was ſo great a Lover of his Country, of ſuch Integrity, and inflexible Conſtancy, that even when he had the Gout, he *attended to every Buſineſs*, which he thought was of Service to the State.

24. Fortune *cannot do* much *Harm* to the Man, who puts a ſtronger Confidence in Virtue, than in accidental Cauſes.

25. Glory *has been prejudicial to many.*

26. In the Caſe of Liberality, it ſhould be our firſt Care, that what we give *may* not *be to the Diſadvantage of the Receiver*, or any other Perſon, and that it may not be above our Circumſtances.

27. He

27. He was not only preſent, but *had the chief Management in thoſe Affairs*; nor did he omit any thing, that might be expected from a judicious, vigilant, and affectionate Friend.

28. Hither ought all Things to be referred by thoſe who *preſide over others*, that, they who are in Subjection to them, may be as happy as poſſible. And 'tis the Part, not only of him, who *rules over his Companions*, and Fellow-citizens, but of him alſo, who *is Maſter of Slaves* and Cattle, to be ſubſervient to the Intereſt and Beneſit of all *over whom he preſides*.

29. It were to be wiſhed, that all who *preſide in Government*, were like the Laws, which, in puniſhing, are directed not by Reſentment, but by Equity.

30. Strength of Body, accompanied with Prudence, is very profitable; but without that, it *does more Harm than Good to thoſe very Perſons that have it*.

31. Fortifications *profit a City* nothing, unleſs a brave Man defends it.

32. The Diſcourſe and Exhortations of my Friends ſerved me inſtead of Medicine, ſuch honeſt Comforts are the beſt of Remedies: for whatever raiſes the Spirits, *does good to the Body*.

33. It is better *to profit the Bad*, on the Account of the Good, than *to be wanting to the Good*, on Account of the Bad, when they cannot be ſeparated: ſuch is the Way of divine Providence.

34. Beams made of Fir *ſupported the Roof*.

35. You may know that a Senſe of Goodneſs ſtill *ſubſiſts in the Minds* of Men moſt corrupt, and that Men, however negligent, are not quite void of Shame; for almoſt all diſſemble their Crimes,

and

and when they have ſucceeded, they enjoy indeed the Fruits of their Actions, but at the ſame Time, endeavour to conceal the Actions themſelves.

36. *He excelled his Anceſtors* in Learning.

37. They who are unwilling, or are not able *to manage their own Affairs*, muſt act by others.

38. He was ſo broken by Calamity, that nothing *remained to him* of his former Dignity.

Dativum ferme regunt, &c.

VERBS compounded with theſe Adverbs, benè, ſatìs, malè; *or with theſe Prepoſitions*, præ, ad, con, ſub, ante, poſt, ob, in, inter, ſuper, *generally govern a Dative Caſe.*

1. Benè.

1. *Do good to good Men*, for a Kindneſs laid up with a good Man is a Treaſure.

2. He is good, who *doth good to others.*

3. I have learned to loſe as little of my Kindneſs as poſſible; for *I will do no Man good* againſt his Will.

4. Nothing can be more provoking, than to be treated ill by thoſe, *to whom we have been great Benefactors.*

5. To *act well for our Country* is a noble Thing; and to ſpeak well of it is by no means abſurd.

6. If *you have done good to a Friend*, repent not that you have done it; for you ought to be aſhamed, if you had not done it.

2. Satìs.

1. Knowledge is infinite ; and it is impoſſible thoroughly *to ſatisfy that Appetite* in great and generous Minds.

2. Man was never made for Levity and Pleaſure, but rather for grave and weighty Studies ; not that we are debarred the Enjoyment of Diverſions, provided that we uſe them moderately, when *we have diſcharged* our ſerious and more important Buſineſs.

3. When I found that he would not deign *to give me Satisfaction*, I determined to apply to his Friends.

4. I beg you would conſider of ſome means, *to ſatisfy him, who*, you are ſenſible, I am very deſirous *ſhould* firſt *be ſatisfied*.

5. So great are the Obligations you have laid upon me, that I find it much eaſier *to ſatisfy the World*, than *myſelf* in making a Return.

3. Malè.

1. *Speak ill of no one* ; and, it becometh you no more to hear Calumnies than to report them.

2. Before *you ſpeak ill of any Man* ; conſider whether he hath not obliged you by ſome real Kindneſs ; and then it is a bad Return *to ſpeak ill of him*, who hath *done us good*.

3. It is manifeſt, they, who indiſcriminately *ſpeak ill of all Men*, do it from a Fault of Nature, not from the Merit of thoſe *whom they abuſe*.

4. It is dangerous, for that Man *to reproach another* ;

other; when the ſame, or the like, or the contrary, or a worſe Crime, *may be objected to himſelf.*

5. Take care; you know not *what ſort of Man you are reviling.*

6. Who is there, that cannot *reproach one of that Age*, if he is ſo inclined.

7. Some Men lie out of Malice, *to injure others*; ſome out of Covetouſneſs, to defraud their Neighbour; and ſome out of Fear, to avoid Danger, or hide a Fault.

8. Think not that you make me amends by Words, when in Fact, *you have treated me ſo ill.*

4. Præ.

1. You muſt *preſer* uſeful Things *to pleaſant*, when both cannot be obtained.

2. A Man ought *to preſer* the Safety of the Common-wealth *to his own Advantage.*

3. A good Reputation *is better than* Money.

4. It is difficult, when a Man deſires *to excel others*, to preſerve that Equanimity, which is the Characteriſtic of Juſtice.

5. The Eyes *outſhine the whole Body*; nor is there any Virtue without Prudence.

6. It becomes thoſe, who *have the Command of others*, or who *excel* them in Abilities, not to lead an inactive Life, but chearfully to undertake whatever may advance the Public-Good.

7. Thoſe Men, who have any Deſire *to excel* other Animals, muſt make it their principal Care, not to paſs their Lives in Silence and Obſcurity.

8. The firſt Step to the right Worſhiping of God, is to believe that God is; and next, to aſcribe unto him all Majeſty and all Goodneſs; to

know likewiſe, that it is he who *preſides over the World*, and governs the Univerſe by his Power; who hath taken Mankind in general under his Protection, and on ſome is pleaſed to beſtow particular Favours.

9. He *made* him *Governor of the Maritime Coaſts.*

10. Every Man's Love generally *outruns his Wiſhes.*

11. The Maſters *go before the Scholars.*

12. *He hath done* more *for me* than my Parents.

5. Ad.

1. *He gave him* good Counſel, if he would but have followed it.

2. My Houſe *lies contiguous to the River* Thames.

3. When he *drew near the Gates*, Deſtruction *approached the City.*

4. Few Men are ſo happy in their Death, but that ſome of thoſe who *ſtand by them*, when they die, will be ready to rejoice.

5. I call him ungrateful, who *ſits by a ſick Man* only becauſe he is going to make his Will.

6. No wonder *he ſtuck ſo cloſe to him*, when he coveted to be his Heir.

7. It is not of leſs Conſequence, what Maſters *you apply yourſelf to*, than of what Parents you are born.

8. There cannot be a greater Pleaſure than that of Mariners when *they bring* the Ship *to Land:* to ſome of them it could not be greater, if the Land they came to were to be their own.

6. Con.

1. I think this in no Caſe can *happen to a Man of Reſolution*, to be under a Neceſſity of failing in any Point of Duty.

2. *He that has got* enough, let him aſk no more.

3. Some Men are but little *conſiſtent with themſelves* in contrary Matters; they ſeverely deſpiſe Pleaſure, yet in Pain are quite effeminate; they neglect Glory, but are quite caſt down at Infamy.

4. The moſt worthleſs live by the Favour of Nature, but to die with Honour happens *to thoſe* only *who are endued* with Virtue.

5. True Praiſe *is* ofentimes *the Lot of* an humble Man.

6. No one's Genius can become ſo conſpicous immediately, as to gain Reputation, unleſs *it has the good Fartune to have* a Subject, and Opportunity, together with a Friend, to recommend and encourage it.

7. Sub.

1. The Fables of *Æſop* generally *ſucceed the Fables* of the Nurſe.

2. Check a riſing Paſſion, and *add* no *Fuel thereto*, by entertaining Thoughts that may encreaſe it.

3. A good Man *helps* even the *Wicked* in Neceſſity, for his Duty is owing, if not to the Merit of the Perſon relieved, yet certainly to Nature.

4. It behoves not a Man *to yield to any Perturbation* of Mind, or *to Fortune*.

5. He is as poor, *whom* what he hath does not *ſatisfy*, as he that hath nothing: But if your Eſtate be not ſufficient for you, ſee that by Frugality, you make yourſelf ſufficient to your Eſtate.

6. It is the higheſt Duty, *to ſuccour our Parents* in their old Age.

8. Ante.

1. It is the Opinion of the wiſeſt of Men, that we muſt *prefer* a good Name *to precious Ointment*.

2. The Virtues of the Mind *are* moſt deſervedly *preferred to the Virtues* of the Body; and thoſe that are voluntary to thoſe that are involuntary; the former are properly termed Virtues, and are moſt excellent, becauſe they ariſe from Reaſon, than which there is nothing more divine in Man.

3. 'Tis a commendable Ambition, for a Man to think, that he ought principally to labour, that in what only Thing Men *excel Beaſts*, he may *excel Men* themſelves.

9. Poſt.

1. It ſhews a ſordid Mind, to *ſet leſs by* Honour *than Wealth*.

2. Doſt thou wonder, ſeeing thou *valueſt* all Things *leſs than Money*, that nobody loves thee?

10. Ob.

1. Youth *creeps upon Children*, old Age *upon Youth*.

2. No

2. No Power can *reſiſt the Deteſtation* of many.

3. We muſt in ſuch wiſe avoid Dangers, as not to appear weak or cowardly; nor on the other hand *thruſt* ourſelves *into unneceſſary Hazards.*

4. Many diſpleaſing Things *are met with by him* that lives long.

5. They do not eaſily advance themſelves in Life, whoſe *Virtues* the Narrowneſs of their Circumſtances *gives a Check to.*

6. They, who *detract from another's Praiſe*, rather betray their own Diſeaſe, than detect another's Morals; and they, who either praiſe a Man for Actions not very juſtifiable, or condemn the praiſe-worthy, only ſhew their own Folly, and perverſe Judgment.

11. In.

1. I had rather my Enemies ſhould *envy me* than *I them.*

2. It is the Way of the Vulgar, *to envy another's Condition*, and bewail their own.

3. It is better to imitate good Men, than *to envy them.*

4. *I envy no others* the Benefits I want myſelf, on the contrary, I feel a moſt ſenſible Pleaſure in ſeeing my Friends enjoy thoſe Advantages which Fate denies me.

5. Such Terror *hangs over all* whoſe Minds deviate from Reaſon.

6. I do not adviſe you to be always *poring over a Book*, or your Writing-Deſk; ſome Relaxation muſt be given to the Mind, yet not ſo as to diſſipate and enfeeble it, but only to refreſh it.

Inter

12. Inter.

1. How much one Man excels another; How much a wiſe Man *differs from a Fool!*

2. God in all Places, and at all Times *is amongſt us*, and *is preſent to* our *Minds* and Thoughts.

13. Super.

1. *He outliv'd his Glory* thirty Years.

2. A Fever is dangerous, that *comes upon a Wound*, tho' it be a ſlight one.

Non pauca ex his, &c.

MANY Verbs compounded with theſe Prepoſitions govern other Caſes; ſome an Accuſative; ſome an Ablative, with, or without a Prepoſition, (See the Rules, Præpoſitio in Compoſitione, &c. *and* Verba compoſita, &c *)*

1. He took care that no Force ſhould *aſſault the City.*

2. When *he came to the Place*, he reſigned his Commiſſion: Fear *invaded his Mind.*

3. The Mariner rejoiceth, when *he arrives at the deſired Haven.*

4. I wrote you word, what I thought *conducive to* your Intereſt.

5. If you deſire to *excel others* in Honour, you muſt excel in Virtue.

6. Thoſe Men are held in Admiration, who are thought *to excel others* in Virtue, and to be free from

from every Diſgrace, as well as every Failing, to which others are ſo liable to yield.

7. We ought to reverence the Man, who *goes before us* in Age, as a Superior.

8. Unleſs, Cryer, you bawl aloud, Hunger *will be your Portion.*

9. He had no Houſe *to ſhelter him* from the Rain.

10. He wept when the Image of his dear Father *came into his Mind.*

11. The Sound of my Father's Voice *reaches my Ear.*

12. *He oppoſed me* by the moſt ſhameful and public Bribery.

13. From his Youth *he inſulted many a good Man.*

14. *Scoff* not *at Virtue* with proud Words.

15. He ſeemed *to envy my good Nature.*

16. I had rather hear one continued Diſcourſe, and therefore will not *interrupt you.*

17. They affect us with a kind of Admiration, who are thought *to go before others* in Virtue.

Eſt pro habeo, &c.

THE *Verb* ſum *in making* Latin, *may often be uſed for* habeo, *and then the Word that ſeems to be the Nominative Caſe ſhall be the Dative govern'd of* ſum; *and the Word that ſeems to be the Accuſative, ſhall be the Nominative. As in the Rule;* Eſt mihi Pater, *I have a Father*, i. e. *a Father is to me.*

1. The

1. The Diligence of the Ants is the more remarkable, becauſe *they have none* to lead and direct them as Mankind have.

2. He is a good for nothing Paraſite, *who has Money* at Home.

3. *What I have*, I deſire the ſame for all my Friends.

4. Let us endeavour to bear patiently whatever afflicts the Body, and ſay to Fortune, *you have now a Man to deal with*, look out elſewhere for one you can conquer.

5. Alas! how great is my Poverty; yet this one Thing I have always taken care of, that *I may have Credit*.

6. When *a Man has Credit*, he can eaſily find Money: ſo long as I preſerve my Reputation, I ſhall be rich enough.

Note, *If* ſum *be made by the Infinitive Mood, the Nominative Caſe, according to this Rule, ſhall be turned into the Accuſative.*

1. The covetous Man never thinks *he has Wealth enough*, and therefore can never be content.

2. Huic ſimile eſt ſuppetit, &c.

THE *Verb* ſuppetit *hath the like Conſtruction; and is thus uſed for* habeo.

1. He that eagerly ſeeks Praiſe is not at all maſter of himſelf; but he muſt ſuit his Actions to that End, and enſlave himſelf to every one *that has but a Tongue* to commend him.

2. It

2 If *thou haſt Plenty* enough to give, be bountiful towards the Poor.

3. The ſure Way for a Man to avoid the Diſgrace and Injuſtice of not paying what he owes, is never to borrow more than he knows *he has Means* to repay.

4. Boldneſs is dangerous, where *the Spirits have not ſufficient Strength.*

5. I wiſh your Deeds *may be anſwerable to your Words.*

3. Sum cum multis aliis, &c.

THE Verb ſum, *with many other,* (*as,* do, tribuo, duco, habeo, verto, &c.) *may have two Dative Caſes, one of the Perſon, another of the Thing; and if they be Active, they have an Accuſative Caſe at the ſame Time.*

1. A truly religious, juſt, and charitable Man, *is a Bleſſing to all about him.*

2. Happy are the Parents who live ſo, as their Virtue *may be a Pattern to their Children.*

3. A Child, when advanced to Dignity, or Wealth, *muſt* not *think it a Diſparagement to him,* to look on his Parents that remain in a low Condition.

4. Fortune *is* ever *aſſiſtant to Fortune.*

5. Covetouſneſs *is a great Evil to Mankind.*

6. Clemency is ſo to be temper'd, as not *to be our Deſtruction.*

7. As Deſperation *is* the greateſt and moſt deſtructive

ſtructive *Evil to the Perſon* afflicted with it; ſo is it moſt grievous and intolerable to the State.

8. *It is* not *of leſs Concern to a good Man*, what the State will be after his Death than at preſent.

9. Cruelty *is an Abomination to all*, as Piety and Clemency *are their Delight*.

10. The beſt Inheritance a Parent can leave a Child, is the Example of a virtuous and noble Conduct, *which to be a Diſgrace to*, ought to be deemed Wickedneſs and Impiety.

11. A generous Diſpoſition, if it follows good Inſtruction, *may be a Bleſſing to the Country*; but if it degenerates into Vice, may do a great deal of Miſchief.

12. That cannot but *be of Service to my Enemies*, which *is of Diſſervice to me*.

13. I recommended nothing to you but what I thought *to be for your Good*.

14. I ſee many Reaſons to believe, that the Envy of your Adverſaries *will be an Honour to you*.

15. Do your Duty, and never fear that any good Man *will turn* your Behaviour *to your Diſpraiſe*.

16. In having run ſome Riſque to ſerve a Friend, who is there *that will blame you for it?*

17. Some Men *take it to be a Praiſe to themſelves*, that they can bully others out of ther Right.

4. Eſt ubi hic Dativus, &c.

THESE three Datives, tibi, ſibi, *and* mihi, *are ſometimes added by Way of Elegance in Expreſſion, tho' the Senſe may not require them.*

1. I will

1. I will do this Buſineſs effectually.
2. Diſpatch this Buſineſs, as ſoon as you can.
3. Nothing looks more ſilly than a crafty Knave outwitted, and beaten *at his own* Weapon.
4. Now muſt I be as cunning, and wicked as himſelf, that I may be able to drive him from the Door with *his own* Weapon.

IV. *Verbs governing an Accuſative Caſe.*

Verba Tranſitiva, &c.

VERBS tranſitive, *(ſo called, becauſe their Action paſſeth forth on ſome Perſon or Thing,) whether they be Active, Deponent, or Common, require an Accuſative of the Perſon, or Thing, on whom, or on which, the Action is transferr'd: or, of that Word, which anſwers to the Queſtion,* whom, *or* what? *as,* Te amo. Deum venerare. Juvat me.

1. Many *know* not *the Force* of Virtue; they only *uſurp the Name*, but are Strangers to her Influence.
2. Wretched Poverty *hath nothing* harder in itſelf, than that it *makes Men* ridiculous.
3. Adverſity *makes a Man* great, as Proſperity makes him happy.
4. *I will eſteem Men*, not by their Vocation and Eſtate, but by their Manners; The Manners are a Man's own, but Fortune aſſigns him a Vocation.

5. Friendſhip *is* not *the Reſult of Utility*, but Utility *of Friendſhip*.

6. Friendſhip *makes Proſperity* more ſplendid, and Adverſity *lighter* by partaking in it.

7. They who *baniſh Delicacy* from Friendſhip, deprive it of its nobleſt Ornament.

8. Nothing is more becoming, than in every Reſpect *to maintain Conſtancy*.

9. We can by no means *keep up the Pleaſure* of Life firm and laſting; nor *maintain Friendſhip* itſelf, unleſs we *love our Friends* as ourſelves.

10. Covetouſneſs and the Love of Money *ſubverts Probity*, *Fidelity*, and all the good Arts.

11. Contumely *hath* a certain *Sting*, *which* prudent and good Men can hardly *bear*.

12. Virtue alone *affords* perpetual *Joy* and *Security*; whatever may ſeem to prevent theſe, paſſeth over like a Cloud, which for a Moment *darkens*, but cannot hide, *the Day*.

13. Brave Men are wont *to follow* not ſo much the *Reward* of good Deeds, as the good Deeds themſelves.

14. Improbity is to be avoided, not only on Account of the Diſadvantages that *attend the Wicked*, but much more, becauſe it ſuffers not the Perſon who is engaged therein, to breathe or take any Reſt, for no wicked Man can *promiſe* himſelf *Impunity*.

15. So frail is this little Body of ours, that it is not only liable to Pain from Injuries and tyrannical Power, but its very Pleaſures are turned into Torments; Feaſtings *create Surfeits*, and Drunkenneſs *brings on a Weakneſs*, and Trembling of the Nerves; and Luſtfulneſs *the Diſtortion* of the Hands, Feet, and Joints.

16. They

16. They are very happy, who *hold ſuch a Courſe* of Life, as to live in Buſineſs without Danger, and in Retirement with Dignity.

17. They are greatly miſtaken, who at the ſame time *expect two very different Things*, the Pleaſure of Idleneſs, and the Rewards of Virtue.

18. Virtue is never barbarous, uncooth, or haughty: ſhe provides for and *protects the whole Race* of Mankind, which ſhe would not do, if ſhe was a Stranger to general Benevolence.

19. Tho' every Thing elſe be loſt, yet Virtue ſeems able *to ſupport herſelf*.

20 They are not truly good, who do not *deteſt the Bad*.

21. A Father cannot *leave* a more noble *Monument* behind him, than a Son, the Image of his Virtue, Conſtancy, and Piety.

22. They who *do an Injury*, are more unhappy than they who *ſuffer it*.

23. Whoever *commends the conquered, extols the Glory* of the Conqueror.

24. Fortune generally *ſpoils the natural Diſpoſition*.

25. Nothing is ſo generous, ſo noble, ſo munificent, as to relieve the Poor, *raiſe up the afflicted, inſtruct the ignorant*, and *deliver the oppreſſed*.

Verba neutra, &c.

VERBS (intranſitive, or) Neuter, may have an Accuſative after them of their own Signification; that is, when the Verb, and the Subſtantive following the Verb, relate to one another in Signification; as, ſervire ſervitutem.

1. There are ſome, who in their Greatneſs, are ever complaining, *what a Life they live!*

2. I am but five and fifty Years old, and am I thought *to live* too long?

3. I will make you remember it as long as *you live.*

4. Muſt I then *ſerve* an eternal *Slavery?*

5. The Servant that would *ſerve* his Maſter well, muſt lay up many Things in his Mind, which he thinks will pleaſe his Maſter, both when he is preſent, and in his Abſence.

Sunt quæ figuratè, &c.

THERE are ſome Verbs Neuter that figuratively (i. e. *by* Enallagè, Synecdochè *or an* Ellipſis) *have an Accuſative Caſe after them*; quod ad, quoad, *or the like, being underſtood.*

1. Go farther off, *you ſmell of Onions.* — All Men cannot *ſmell of exotic Ointments*, if you do.

2. He that cannot reſolve *to live a Saint*, is never like to die a Martyr.

Verba rogandi et docendi, &c.

VERBS of aſking (*as*, rogo, poſco, flagito, oro, obſecro,) *Of* teaching (*as*, doceo, edoceo, dedoceo, erudio, &c.) *Of* cloathing, (*as*, induo) *Of* concealing (*as*, celo,) *alſo of* admoniſhing, *and* exhorting, *govern two Accuſatives, one of the Perſon, and another of the Thing.*

1. ASKING.

1. ASKING.

1. I earneſtly *entreat this Favour of you* in my own Right.

2. If I anſwer you, *what you ask'd me*. how can you call it trifling?

3. I deſire we may be Friends; *I demand Peace of you.*

4. *To demand a Gift of any one*, is what the Populace themſelves are ſeldom guilty of, unleſs inſtigated thereto; however, I cannot forbear, I will not ſay, *to demand of you*, but *to remind you of a Favour*, which you long ſince gave me Reaſon to expect.

2. TEACHING.

1. It is a tireſome Taſk, *to teach Children their Letters*; and much more difficult, *to unteach them any bad Habit.*

2. Leiſure *teaches young Men all manner of Evil.*

3. He would *have taught me Muſic*; but I was unwilling to loſe ſo much Time.

4. What great Obligations do we owe to thoſe who *teach us all the good Arts*, that render Life pleaſant and honourable?

3. CLOATHING.

1. He *put on himſelf a Scarlet Robe*, which flowed down to the Ground.

4. CONCEALING.

1. You was ill adviſed, when *you concealed* your *Misfortune from me*, and your Father.

5. ADMONISHING, *and* EXHORTING.

1. We ſhould have forgot that Affair, if the Place had not *reminded us of it.*

2. *This* too *I adviſe you*, that you affect not to be particular, either in your Dreſs, or manner of Life; like thoſe who ſeek not any real Profit, but only to be taken notice of.

Hujuſmodi verba, &c.

VERBS of this ſort, even in their Paſſive Voice, have an Accuſative Caſe after them.

1. The Poor were ſo diſtreſſed, that the Farmers *were required to produce their Corn* at ſuch a Price.

2. *He was clothed in a Veſt* embroidered with Gold.

3. From the ill Effects of Luxury to our Health and Eſtate, *we are taught Temperance.*

Nomina Appellativa, &c.

NOUNS Appellative, i. e. *common Names of Places*; *as*, Town, School, Church, *are commonly added with a Prepoſition to Verbs that ſignify Motion.*

1. On

1. On a certain Day of the Year, at Six o'Clock *we go to School*, and at Eleven *we go* from School *to Church*.

2. He that travels into foreign Parts, without knowing any thing of the Language uſed in the Place he goes to, *goes to School*, not to travel.

3. From *Scotland* we came *to the Town of Berwick*, and ſo *into England*.

4. How unfortunate was it for me, ſaid the Paraſite, *to go to the Forum* to-day! for I have loſt my Dinner.

V. *Verbs governing an Ablative Caſe.*

Quodvis verbum admittit, &c.

ALL manner of Verbs admit an Ablative Caſe of the Word which ſignifies the Inſtrument, Cauſe, *or* Manner, *by which a Thing is done: The Sign is* by, *or* with, *or* for, *not expreſſed by a Prepoſition.*

1. A Man muſt not *give with his Hand*, and *deny with his Looks*; he doubles the Gift who gives quickly and willingly.

2. He is blind who cannot *ſee with the Eyes* of his Underſtanding.

3. Treaſures ill-gotten, are, like Heaps of Chaff, or Clouds of Smoak, ſoon *diſſipated by the Wind*.

4. As the Dew reſtores thoſe Herbs which are parched *by the Beams* of the Sun; ſo the leaſt Token

Token of a King's Favour revives thoſe, who are almoſt dead with the Terror of his Wrath.

5. He that rebuketh a Man, ſhall at laſt find more Favour, than he that *flattereth with his Tongue.*

6. The Mind of a wiſe Man *fortified with Prudence*, Patience, Perſeverance, a Contempt of Fortune, in ſhort, with every Virtue, as *by Walls*, cannot be conquer'd or taken by Storm.

7. As Iron is conſumed *with Ruſt*; ſo pines away the envious Man *by his own Vice.*

8. It is not eaſy to diſtinguiſh true Love from falſe, unleſs ſome Incident happen of Danger and Diſtreſs, *whereby* it may be tried and known, as Gold is *by the Furnace.*

9. Virtue is invited *by Rewards*; but the Idle are *excited by Ignominy.*

10. We often ſee thoſe overcome *by Shame*, whom no other Reaſon could prevail upon.

11. Many allured *by the Hope* of a greater Good, have loſt the preſent.

12. *By Study* and Literature Proſperity is adorned and Adverſity aſſiſted.

13. To be diverted, *by the Study of Arts*, from our proper Concerns, is againſt Duty.

14. The Leaves of tall Trees *ſhake at every Breath.*

15. Happy is the Man, who can *rejoice in the Proſperity* of his Neighbour.

16. Can you diſtinguiſh a Citizen from an Enemy *by the Accidents of Nature*, or Place, and not by his Affections and Actions?

17. Great Undertakings are not effected *by the Strength*, the Agility, or the Swiftneſs of the Body; but by Wiſdom, Authority, and Judgment,

ment, which Qualities old Age is not apt to deſtroy, but to encreaſe.

18. Miſchief is their Buſineſs, and they *purſue it with reſtleſs Diligence.*

19. If a Man enters into Conteſt with an obſtinate Fool, *which Way* ſoever he *deals with* him, there will be no End of the Controverſy; for the Fool will ſtill have the laſt Word.

20. The firſt Part of our Life knows not itſelf; the middle is overwhelm'd *with Cares*; and the laſt oppreſſed *with grievous old Age.*

21. If we have many Things to do, let us *diſpatch* them *in due Order*, or elſe we ſhall do none well, and to our Content.

22. In all new Connections, it is of much Importance, *by what Recommendation* the Avenues of Friendſhip, if I may ſo ſay, *are laid open.*

23. Friendſhip is not pure, but where a Friend *is beloved with the whole Heart*, as we ſay, for his own Sake; all Profit and Emoluments being ſet aſide.

24. Some Men will *effect* the ſame Thing, which others only endeavour at, *with greater Facility*, and leſs Noiſe.

25. When we cannot have an advantageous Caſt, it remains, that *by our Art and Skill we make* a bad one good.

26. There is nothing which may not *be performed* by a ſincere and zealous *Affection.*

27. A wiſe Man *overcomes* Fortune *by Virtue*, but many profeſſing Wiſdom are ſometimes terrified by the ſlighteſt Threats.

28. No Wiſdom can entirely expel the natural Imperfections either of Mind or Body; whatever is innate and inbred may be *corrected by Art*, but not overcome.

29. *To*

29. *To cover* Folly *by Silence*, is ſome Part of Wiſdom.

30. Virtue expreſſed in Books, is in ſome ſort but planted Virtue: *It is to be learned* rather *by Uſe* than reading.

Quibuſdam verbis, &c.

SOME Verbs, ſignifying to buy, ſell, coſt, hire, redeem, &c. *govern an Ablative Caſe of the Noun ſignifying* the Price, Rate, *or* Value. *The Sign is uſually* for, in, *or* at; *and ſometimes* with.

1. *I buy* not Hope *with good Money.*

2. True Philoſophy thinks nothing good but what is fit and honourable; is not to be corrupted by the Gifts of Men or Fortune; and whoſe principal Value it is, not *to be bought at any Price.*

3. I would not *buy* your Life *at a Worm-eaten Nut.*

4. Nothing is ſo dear bought, as that which *is bought by Entreaties.*

5. The Gods *ſell* us all Things *for Labour.*

6. I am determined to do him ſome Miſchief; nor can I *be bought off with Liberty upon Liberty.*

7. There is no Calamity ſo ſevere, to which we are not all of us, in this Time of Anarchy and Confuſion, equally expoſed; and which *I would have averted* from the Republic, *at the Expence of* my own private and domeſtic Enjoyments, moſt willingly.

8. This Jar of *Honey* is *valued at two hundred and forty Pence.*

9. He was thought extravagant *for hiring* a Houſe *at fifty Pounds a Year.*

Vili,

Vili, paulo, minimo, &c.

THESE Words, vili, paulo, minimo, magno, nimio, plurimo, dimidio, duplo, *and the like, after Verbs of* buying, ſelling, &c. *are often put in the Ablative Caſe, without the Subſtantive* pretio, *which is underſtood.*

1. Many Times, through the Neceſſity of the Seller, rich Commodities *are bought for very little:* but it is unjuſt to laugh at him becauſe *he ſold* them at *ſo vile a rate.*

2. There are a thouſand Things of great Moment, that *coſt but little.*

3. What can that Horſe be bought for *at the loweſt Price?* Twenty Pounds.

4. If they who know the Value of Things, ſet *a high rate* upon Fields, and Ground-Rents, becauſe ſuch Poſſeſſions are leaſt liable to Accidents of any kind; how much more valuable is Virtue, of which we can never be ſtript, we can never be robbed?

5. Liberty is well *bought at a great Price*, nor is it preſerved without Trouble.

6. If you *value* Liberty, as you ought, *at a great rate*, you will *eſteem* all other Things *in a low degree.*

7. This Houſe will *coſt* me *little more than half* of what the other did; provided I get in a certain Debt, I will *buy it at any rate*; if not, I cannot *buy* it *at a ſmall one.*

8. If a Man is about to ſell a Houſe, which he knows to be ruinous, and of bad Materials, with other Faults which no body knows but himſelf and

and he does not inform the Buyer of all this, but ſells it for *the moſt he can get*, even *much more* than he intended to ſell it for; This is by no means conſiſtent with the Character of an open, well-meaning, generous, honeſt Man.

An EXCEPTION.

Excipiuntur hi Genitivi, &c.

THESE Genitives, tanti, quanti, pluris, &c. *(in Engliſh*, for ſo much, for how much, for more, for leſs, for juſt ſo much, for the ſame, for how much ſoever, for as much as you pleaſe, &c.) *without their Subſtantive* pretii, *which is underſtood, are excepted from the foregoing Rule.*

1. There are no Studies *of ſuch Conſequence*, as that the Duties of Friendſhip ſhould be deſerted for them.

2. They are not brave, who at any rate deſpiſe Death; but they who *ſet ſo high a Price on* Virtue, as for the Sake of this, to neglect Life, otherwiſe dear to them.

3. We are to conſider, with what Spirit, what Intention, a Favour is conferred; for many confer Favours upon any one through Caprice, without any Judgment, as if influenced by a Diſeaſe, or carried away as it were with the Wind; ſuch Favours are not to be rated *ſo high*, as thoſe which reſult from Judgment, Conſideration, and Conſtancy.

4. I would have you appear *as great* in your own Eye, as you will in the Eye of others, when you become conſcious of your own Abilities.

5. One

5. One Eye-witneſs *is worth more* than ten that go by hearſay.

6. Public Good is by every one *to be valued at more* than private.

7. Old Age, eſpecially honourable old Age, has in it an Authority *of more value* than all the Pleaſures Youth can enjoy.

8. As to Virtues; we muſt value Prudence *at an high rate*; cordially embrace Friendſhip; love Temperance; and if poſſible, more ſtrictly adhere to Juſtice than to any of the reſt.

9. There is nothing to be eſteemed *of ſo great value*; no Profit ſo deſireable, as to induce us to forfeit the Glory and Character of an honeſt and good Man.

10. No Inſtitution or Counſel *is of great value*, unleſs the End purſued be uſeful.

Flocci, nauci, nihili, &c.

THESE Words flocci, nauci, nihili, pili, &c. *are particularly added to the Verbs* æſtimo, pendo, facio, &c.

1. *I value* him not *a Ruſh*, who is not a Friend to every body.

2. That which a Fool ſets an high value upon, a wiſe Man ſeldom *thinks worth a Straw.*

4. He that in dangerous Times wants Courage, will not make a Commander *worth a Nut-ſhell.*

5. He is a Servant *good for nothing*, who is unmindful of his Duty, unleſs he be continually reminded of it.

6. None *will care a Pin for Threats*, that can only bark and not bite.

7. I do not *value* his Wiſdom *a Hair*, who is not wiſe for himſelf.

8. *I care* not *a Straw* for him, who *values* me not *this*.

Verba abundandi, &c.

VERBS of abounding, filling, loading, *and the Contraries to theſe*, of wanting, emptying, unloading, *or* diſcharging, *govern an Ablative Caſe; beſides which they have an Accuſative of the Thing, or Perſon* filled, emptied, &c.

1. ABOUNDING.

1. He declares himſelf to be a great Man, and *to abound with Prudence*, who is not ſoon provoked to Anger, by Reproaches or ill Uſage.

2. At the Time when the Land *abounded with Plenty* of Corn, the Monopolizers, Men of no Conſcience, rendered it ſcarce, and dear to their Fellow-Citizens.

3. I wonder at his Raſhneſs, that he ſhould pretend to attack you, who are *diſtinguiſhed with the higheſt Honours*, and ſupported by the moſt powerful Friendſhips; at the ſame Time that he himſelf is greatly deficient in theſe Reſpects.

4. He was ſo unhappy, that tho' he *flowed with Wealth* and Honour, he could not be contented.

2. WANTING.

1. No Day *is without its Trouble*.

2. *To be without Fault* is the greateſt Comfort.

3. Great-

3. Greatneſs of Mind, if *it is without Juſtice*, is in fault, for nothing is honourable that *is without Juſtice.*

4. Virtue *wants* not *Praiſe* of Men, for it carries its own Glory and Praiſe with it.

5. Tho' you *want* not *Judgment*, or rather *abound with it*, yet at this Juncture I cannot help offering you my Advice.

6. Moſt People think nothing good in human Concerns but what is profitable; and chooſe their Friends as they do their Cattle, only for thoſe Things by which they think they ſhall get moſt Profit; *they are* therefore *deprived of* that lovely *Friendſhip*, which is beſt adapted to Nature, and which is deſireable in itſelf, and for itſelf.

7. He in vain gets Riches, who *is without the Goods* of the Mind.

8. Among Friends, Admonition ſhould *be free from Bitterneſs*; and Reproof *from Diſreſpect.*

9. Every Admonition and Reproof ought *to be free from Contumely.*

10. What is fit and right *needs* not *a prolix Oration.* For Truth *wants* not *many Words*; and we better remember what is contained in few.

11. Every human Action ought *to be void of Raſhneſs*, and Careleſſneſs; we ought to do nothing, for which we cannot give a juſtifiable Reaſon.

12. *They are without Fear*, who have not offended; but Puniſhment is ever before their Eyes, who have committed Sin.

13. We muſt *be free* not only *from* every Crime, but even from the Suſpicion of any Crime whatever.

14. He who takes upon him to judge of, and accuſe others, ought himſelf *to be without Fault.*

15. It is abſurd, that they, who receive Admonition, ſhould feel none of that Uneaſineſs which it ought to give, but that only *which* they ought to be *free from*; for they are not troubled to have offended, but take it ill to be reproved; whereas their Behaviour ought to be the Reverſe; they ought to be ſorry for the Offence, and rejoice in the Admonition.

16. The Conſolation, which ariſes from the Misfortunes of others, is light; but there is another more weighty, which I hope is your Support, as it certainly is mine; to be troubled at nothing, while *I am free from all Blame.*

3. FILLING.

1. The Sun is fixed in the Center of the Univerſe; the Soul and Guide of the World; and ſo immenſe is his Bulk, that he illuminates, and *fills* all Things *with his Light.*

2. The Providence of God hath *filled* the World *with all good Things.*

3. The Farmer muſt *fatten* his Field *with Dung*, if he expects a Crop.

4. It is impoſſible *to cloy* the Mind of a covetous Man *with Money.*

4. EMPTYING.

1. As ſoon as the Enemy had raiſed the Siege, *he ungarriſon'd* the Town, and purſued them.

2. Philoſophy roots out all Troubles from the Mind, *frees* it *from Deſires*, and drives away Fears.

3. Your

3. Your Friends are within; go in; ſatisfy them, and *clear* yourſelf *of this Buſineſs*.

5. LOADING.

1. With what *Falſhoods* have theſe worthleſs Informers *charged* you? but I gave no credit to their Calumnies.

2. I cannot but own, that *I am filled with the higheſt Joy*, in that the Opinion of Men admits me to ſhare in your Praiſes.

6. UNLOADING, *or* DISCHARGING.

1. It is neceſſary for a Man, who *robs* his Companion *of his Reputation*, and Fortune, to confeſs himſelf a perfidious Villain.

2. The Concern I feel on Account of your Health is incredible; *free* me *from this Diſquietude*, I beg of you; and in return, *I will eaſe* you *of all your's*.

3. Let us never embrace that Syſtem of Philoſophy, which confounds Truth with Falſhood, *ſtrips* us *of Judgment*, *deprives* us *of Aſſent*, and *robs* us *of all our Senſes*.

Ex quibus quædam, &c.

SOME Verbs however of theſe ſix Significations, govern a Genitive Caſe.

1. The higheſt Character of a Man, is *to abound in Piety*, without being ſuperſtitious.

2. This has been an unlucky Day to me; All that I thought to do privily, has the Paraſite de-

clared openly, and *filled me with Dread and Shame.*

3. Theſe Things *make* me *ſick of Life.*

4. *I want your Advice.* Direct me, what you think is beſt to be done in this Affair.

5. Tho' my Affliction is not ſo pungent, and tho' I have, in ſome meaſure, recollected myſelf, yet *I* ſtill *want your Counſel.*

6. In conferring or requiting a Kindneſs, our chief Duty is to help him firſt, who moſt *wants our Help*; but the contrarry is practiſed by the generality, who direct their greateſt Services to him, from whom they hope the moſt, tho' he wants them not.

Fungor, fruor, utor, &c.

THESE *eight Verbs*, fungor, fruor, utor *(with their Compounds* perfungor, perfruor, abutor,) veſcor, muto, dignor, communico, ſuperſedeo, *govern an Ablative Caſe.*

1. Fungor.

1. *He diſcharges his Duty* more commendably, who does it from Inclination rather than from Fear of Evil.

2. A good Man *does his Duty*, tho' it be ever ſo painful and hazardous to him.

3. He came juſt Time enough *to perform the laſt Office* for his Friend.

4. That Dignity, when *I had diſcharged the higheſt Honours* and greateſt Labours in the State, is now loſt.

5. This

5. This grieves me, that the Man who was accounted one of the beſt of Citizens, ſhould now *perform the Part* of a bad Man.

6. The exporting of thoſe Things wherewith we abound, and the importing of the Things we want, had been unknown, *had*, not Men *applied to theſe Labours*.

2. Fruor.

1. It is Wiſdom *to enjoy Things preſent*.

2. He is a Savage, who *enjoys the Puniſhment* of others.

3. How many are there, who *enjoy the Comfort* of Light, and do not deſerve it!

4. He alone ſeems to me to live, and *enjoy his Being*, who, intent upon ſome great Action, inſures to himſelf Reputation in the World.

5. As ſoon as the Weather began to be mild we left the City, that we might *enjoy the ſweet Pleaſure* of the Country.

6. It is a bleſſed Thing to rejoice in Virtue; and all wiſe Men *enjoy this Pleaſure*.

7. To all who preſerve, or aſſiſt their Country, or encreaſe her Glory, a certain Place is aſſigned in Heaven, where *they enjoy* an Eternity of Happineſs.

3. Utor.

1. This is true; that as every one *uſeth Fortune*, ſo will he excel; and from hence we all pronounce him a wiſe Man.

2. He is a great Man, who *uſeth Earthen Veſſels*

as

as contendly as if they were Silver; nor is he leſs, who *uſeth Silver* as Earthen Veſſels.

3. The great Art of enjoying Money, is, *to uſe Liberality*, yet ſo as not to hurt one's private Eſtate.

4. I think them wiſe, who *uſe old Wine*, and go to ſee old Plays.

5. The Character of a brave and reſolute Man is not to be ruffled with Adverſity, nor ſo diſturb'd as to quit his Poſt, as we ſay, but *to preſerve a Preſence of Mind*, and the Uſe of Reaſon, without departing from his Purpoſe.

6. *To uſe the Affections* well; is Virtue; *to abuſe them*, is Vice.

7. We may *uſe the Goods* of Fortune, but not truſt in them.

8. We may *uſe the World*, but not *enjoy it*.

9. All good Things from without, and which happen to Mortals by Accident, are not therefore commended, becauſe a Man poſſeſſeth them, but becauſe he *uſeth them* diſcreetly and honourably.

10. It is the Duty of the Mind *to make uſe of Reaſon*.

11. We cannot *make* a right uſe *of the Mind*, when we are crammed with much Meat and Drink.

12. We acted thus, in Obedience to the Times; and yet there are ſome, who have moſt immoderately and ungratefully *abuſed our Candour*.

4. Veſcor.

1. Is my Friend living? does he ſtill *feed on ætherial Air?*

2. The

2. The Gods *take* not *in by way of Nouriſhment*, either Meat or Drink.

3. There is no Man of good natural Parts, or a liberal Education, who would enjoy Life, if it were upon the terms of being ſhut out from all Buſineſs, and *fed with* the moſt exquiſite *Dainties*.

4. Honeſty in Dealing is neceſſary for all who buy or ſell, who hire or let out, or who are engaged in any Buſineſs whatever; for without ſome Grains of it, even they, *whoſe Food is Cheating and Villainy*, could not live.

5. Muto,

1. What can be more infamous, than for Order *to be changed into Confuſion*, and Liberty *into Slavery*.

2. It is no ſmall Praiſe of Servants, not to be willing to run away, if it was in their Power; but to be unwilling *to change* a tyrannical Servitude *for Liberty*, ſhews a ſervile Mind.

3. Now is the Time for Bravery: for none but a Victor can *change* War *into Peace*.

6. Dignor.

1. There is no Nature which has not in its kind many Things, which, however unlike in themſelves, *are thought worthy of like Praiſe*.

2. He ſo conducted himſelf in the Commonwealth, that he *was deemed worthy of the greateſt Honours*.

7. Communico.

1. Come as often as you pleaſe. *I ſhall make* you *welcome to my Table*.

2. He

2. He even refuſed *to partake of* the Glory of the Victory *with any other*.

8. Superſedeo.

1. *Spare thoſe Words*; for nothing can be more diſagreable to me.

2. If you have reſolved upon any Thing, in which my Opinion is not concerned with yours, *I wiſh you would ſpare* yourſelf *the Trouble* of a Journey hither, but if you will communicate any thing with me, I ſhall expect you.

Mereor cum adverbiis, &c.

THE Verb mereor, *to deſerve, joined with the Adverbs*, benè, malè, melius, pejus, optimè, peſſimè, *will have an Ablative Caſe after it, with the Prepoſition* de.

1. *To deſerve well of our Country*, to be eſteemed, honoured, and beloved, is a glorious Thing; but to be feared, and hated, is infamous and deteſtable.

2. It is the Part of a great Mind, not to be deterred by Ingratitude, from the Deſire *of deſerving well of all Men*.

3. In nothing hath Nature *more obliged us*, than in that whatever is neceſſarily wanted or deſired, it is accepted without Diſdain.

4. None can *deſerve worſe of their Country*, than they, who abuſing their Liberty, endeavour to ſpread Diſcontent and groundleſs Jealouſies among the People.

Quædam

Quædam accipiendi, diſtandi, &c.

VERBS ſignifying to receive, *or* to be diſtant, *or* to take away, *are ſometimes joined with a Dative Caſe.*

1. I deſire you to treat my Friend, as *you promiſed me you would* when we met laſt.

2. Praiſe not thyſelf; which is both indecent and imprudent; but take care to do praiſe-worthy Things, which *will force* Commendation even *from Strangers.*

3. The Delay of that which a Man eagerly expects, is ſuch an Affliction, that it *differs* little *from* a lingering *Diſeaſe.*

4. My Talk and Way *is* very *different from them.*

5. He not only *diſagrees with others*, but with himſelf.

6. Let not your Life *diſagree with your Words.*

7. They trifle, who deſire me *to take away* a Lamb *from a Wolf.*

8. Fortune can neither give nor *take from any one* Probity, Induſtry, and other good Arts.

9. Men are apt *to detract from thoſe* whom they ſee riſing above them.

10. It is not lawful for a Man *to take from one*, what he may give to another: therefore it conſiſts not with the Character of a good Man, to lye, ſlander, anticipate, and miſlead another, for his own Profit.

11. *To rob a Man* of any Thing, or to accomodate yourſelf by incommoding him, is more againſt Nature than Death, Poverty, Pain, or any

any external Evil; becauſe this tends to the Ruin of all Intercourſe and Society amongſt Men.

12. I have often heard ſay, that Time *cures Men* of their Trouble.

13. It is as improper to ſing pleaſant Songs to a Man full of Grief, as *to take away* his Garment *from him* in ſharp Weather.

14. The Thief makes a pitiful Bargain; *he ſteals from his Neighbour* his Money or Cattle, and in exchange for it he muſt pay his Life, or his Soul, perhaps both.

15. He, whoſe Experience and Obſervation of Things hath made him cautious and circumſpect, foreſees a Calamity before it comes, and *withdraws* himſelf *from the Danger* into a Place of Safety.

Quibuſlibet verbis additur Ablativus, &c.

TO *ſome Verbs is added an Ablative Caſe taken abſolutely* (i. e. *neither governing, nor governed of a Verb, but independent, and not joined to another Part of a Sentence, by* of, *or* from, &c.) *And this Ablative Caſe* (*of two Nouns together, or a Noun or Pronoun, with a Participle expreſſed or underſtood*) *may be reſolved by any of theſe Words*, dum, cum, quando, &c. *as*, Imperante Auguſto, *i. e.* dum Auguſtus imperavit; *ſo*, Saturno Rege, *i. e.* Regnante, *or* dum regnavit. Me duce, *i. e.* Me ducente, *or* ſi dux ego fuero.—*The common Signs in* Engliſh *before the Subſtantive or Participle, are* having, being, after, *either expreſſed or underſtod.*

1. *Nature our Guide*, we cannot err.
2. *Without a Genius* our Labour is but in vain.
3. Such

3. Such Riches are to be ſought, which, *when the Ship is broken* can ſwim with the Owner

4. *When Friendſhip is eſtabliſhed*, and *Fidelity has been tried*, the Commemoration of good Offices is unneceſſary.

5. It is proper for Gentlemen to walk through the City with a moderate Pace; it is ſervile to run in a Hurry, eſpecially when Things are calm, *and the Enemies are ſlain.*

6. *Take away the Faculties* of the Soul, and what Difference is there, I do not ſay, between a Beaſt and a Man, but between a Man and a Stone, or Tree, or any Thing of the like kind.

7. A paſſionate Man may do ſuch Things when the Fit is upon him, as none but a Fool would commit; but he is nothing ſo bad, as he, who *ſuppreſſing his Wrath*, deliberately contrives a cruel Revenge.

8. He is an excellent Pattern for a good Servant, who looks to, orders, and diligently takes care of his Maſter's Buſineſs *in his Abſence.*

9. As human Concerns are frail and fading, we ought to be curious in our Search of an Object, whom we may love, and by whom we may be loved; for *take from Life Endearment and Kindneſs* you take from it all that renders it deſirable.

10. Laws were made on two Accounts, as well that it may be lawful for no one to do an unjuſt Thing, as, that *they* who have tranſgreſſed, *being puniſhed*, others may become better.

11. I could wiſh the whole of Philoſophy was preſented to our View, in like manner as is the Face of the Univerſe; for it would engage all Men in the Admiration of it; *thoſe Things being*

neglected, which we now think great, through Ignorance of what is truly ſo.

12. True Friendſhip has this Advantage over Kindred, that Affection may be ſeparated from Kindred, but it cannot from Friendſhip; for *take away Affection*, you take away the Name of Friendſhip, but not of Kindred.

13. *Without Friendſhip* there can be no Pleaſure in Life.

14. Friendſhip is nothing elſe but the higheſt Agreement of all Things, both divine and human, than which I know not whether (*Wiſdom excepted*) any thing better is given by the immortal Gods to Man.

15. They who are Friends for the Sake of Advantage only, quit their Friendſhip *when the Hope* of Profit *is removed.*

16. Tears are very excuſable, if they run not down immoderately, and we endeavour to ſuppreſs them; our Eyes ought not to be dry, *upon the Loſs of a Friend*, not yet to ſtream; we may weep, but muſt not bewail.

17. Virtue is an Affection of the Mind, conſtant, uniform, rendering the Poſſeſſors of it commendable, and is in itſelf, *excluſive of all accidental Utility*, praiſe-worthy; from whence proceed, juſt Thoughts, honeſt Intentions, and every right Action.

18. *When Pleaſure reigns*, the greateſt Virtues are diſregarded.

19. As that which is diſgraceful, let it be ever ſo ſecret, cannot be render'd honeſt; ſo whatever is not virtuous can never be render'd profitable, *in Contradiction and Oppoſition to Nature.*

20. Arts

20. Arts and Precepts avail nothing without *the Aſſiſtance of Nature.*

21. Wiſdom alone can drive Sorrow from our Minds, and free us from all Fear; *by whoſe Inſtruction*, we may live in Tranquillity, *every ardent Deſire being ſuppreſſed.*

22. The Death of a young Man reſembles the Force of Fire overpower'd by the Quantity of Water; whereas old Men, *without the Application of any Force*, depart as naturally as Heat, when the Fire is conſumed to Aſhes.

23. They are not wretched, to whom, undeſervedly, and *their Innocence ſtill ſafe*, ſome Misfortune happens; but they are to be deplored, who of their own Accord, depart from what is right, tho' no Misfortune ſhould follow.

Verbis quibuſdam additur, &c.

TO ſome Words is added an Ablative Caſe of the Part, (i. e. *when the Word expreſſeth Part, or Parts of a Thing,*) *as*, ægrotat animo: *And ſometimes an Accuſative* (*by the Figure* Synecdoche) *as*, candet dentes. *The Sign is* in, *or* as to.

1. *With an Ablative.*

1. It is better once to reſolve, than always *to be in Suſpenſe* in our *Minds*, and *vexed* and *tormented* in our *Thoughts.*

2. *With an Accuſative.*

1. He is a wiſe Man, who *in all Things* follows Reaſon for his Guide.

2. Tell me *wherein* I have done amiſs, and for the future I will be more careful.

3. I fear, I ſhall be ſent to the Mill, *with my Sides bound about* with hard Iron.

Quædam uſurpantur, &c.

SOME Verbs are alſo uſed with a Genitive Caſe.

1. The Miſbehaviour of my Son *torments* me *to the very Soul.*

2. Why do you ſo *torment* him, who never deſerved ill of you?

3. I will go in, and comfort him, that he may not ſo *rack his Soul.*

4. You act very abſurdly, thus *to torment yourſelf.*

5. *I am in great Doubt*, what this Buſineſs can be; I am reſolved to know, that I may be delivered from this Fear.

Conſtruction of Verbs Paſſive.

Paſſivis additur Ablativus, &c.

TO Verbs Paſſive is joined an Ablative Caſe of the Perſon, Agent, or Doer; with the Prepoſition a, *or* ab.—*And ſometimes a Dative Caſe.*

Note, *The ſame Ablative or Dative, will be the Nominative Caſe to the Verb, if it be made by the Active; as in the Example given*; Laudatur ab his, culpatur ab illis, *i. e.* hi laudant, illi culpant.

1. *With*

1. *With an Ablative.*

1. It ſeldom happens, that *he is loved by many*, who, not deſervedly, but by Arrogance, endeavours at Preference.

2. It is equal Praiſe, *to be praiſed by one who is praiſed himſelf*, and to be ſcandalized by the Scandalous.

3. He muſt fear many, who *by many is feared.*

4. If all Things *have been found out by the Antients*, yet the Uſe, the Knowledge, and right ordering of ſuch their Diſcoveries, will ever be new: If *by them are found out* the Remedies of the Mind, it is our Part to ſeek how, and when to apply them.

5. Men are apt to be led by Report, and the Opinion of People, to think that is honourable, which is *by moſt commended.*

6. The only Way to Honour and Dignity, is to be praiſed and *beloved by good* and wiſe Men.

7. Where is the Man, who, on Condition of neither loving, nor *being beloved by any one*, would chooſe to wallow in Wealth, and ſuperfluous Plenty? Believe me, this is the Life of Tyrants; a Life filled with Suſpicion and Anxiety; it has no Room for Friendſhip.

8. Virtue is honourable without being ennobled, and is commendable in itſelf, tho' it were *received by none.*

2. *With a Dative.*

1. The ſame Man, who in his Proſperity was ſurrounded with a Troop of Attendants, is *taken notice of by no one* in Adverſity.

2. Why would you take that away, which I would have given you? but even now you will not take it away, for nothing *is taken* but *from him* who would retain it.

3. *A Man*, that applies himſelf to Buſineſs, *is inſenſible* when Years creep upon him; thus we ſlowly, ſoftly, ſilently, ſteal to the Grave, and the Flame of Life is not haſtily extinguiſhed, but burns out.

Cæteri caſus manent, &c.

ALL other Caſes (except the tranſitive) are the ſame after a Paſſive, which the Active requires. – Or in other Words, The Caſe which a Verb Active governs, as Active, never continues in the Paſſive; the reſt do; for tho' you may ſay, Accuſat ſervum, *you cannot ſay,* Accuſatur ſervum.

1. When they came before a Magiſtrate, the Servant only *was accuſed of Theft.*

2. *How much is* Virtue *to be eſteemed*, which is neither loſt by Water, nor by Fire, nor is changed by the Rage of Seaſons, or the Convulſions of Government; and with which, they that are endued are the only rich Men?

3. *He was* firſt *ask'd his Opinion:* and *it was* not only *approved of by the Senate*; but the greateſt Thanks *were given to him.*

4. Corn *was bought* yeſterday *at a great Price*; but it will ſoon be cheaper.

Vapulo,

Vapulo, veneo, liceo, &c.

THE Neuter-Paſſive Verbs, vapulo, veneo, liceo, exulo, fio, *have a Paſſive Conſtruction*; i. e. *have an Ablative, or a Dative Caſe of the Agent or Doer after them, like Verbs Paſſive.*

1. If he dares to touch me in his Paſſion, in Paſſion he *ſhall be beaten by me.*
2. He produced Witneſſes, who ſaw it, to prove that *he was beaten by him* with the Palms of his Hands, and with Scourges.
3. A Pound of the Purple *was ſold for an hundred Pence.*
4. Some Things are worth more than *they were ſold for to you*, and therefore you owe ſomething extraordinary for them, tho' they were bought.
5. The Book, tho' well executed, *was prized at a low Value.*
6. Perfidy and Bribery, and Covetouſneſs, were *baniſhed by him out of the City.*
7. The greateſt and moſt unworthy Slaughter of the Citizens *was made by him* at that Time.

Conſtruction of Verbs of the Infinitive Mood.

Verbis quibuſdam, &c.

THE Infinitive Mood is ſet after ſome Verbs, Participles, and Adjectives; and poetically after Subſtantives.

Note,

Note, *When two Verbs come together, without a Nominative Caſe between them; the latter Verb, (whether it has the Sign of the Active* to, *or of the Paſſive* to be, *or not,) ſhall be the Infinitive Mood.*

I. VERBS.

1. He that *knows not how to be ſilent, knows not how to ſpeak.*

2. As a Field, however good the Soil, *cannot be fruitful* without Culture; ſo neither can the Mind without Learning.

3. All Reſentment *ought to end* in Death, but not Friendſhip.

4. The loſs of Money *may* eaſily *be repaired*, but Reputation once loſt *can* ſcarce ever *be recovered.*

5. What Time, which generally wears out the deepeſt Impreſſions of Sorrow, would do of itſelf, that *we ought to anticipate* by Prudence; and not *wait* for a Remedy from Time, which *we may* ſooner *receive* from Reaſon.

6. Far be it from us to deſpiſe the Poor; for Poverty itſelf is a ſufficient Burthen on thoſe who *ſtudy to live* by honeſt Labour and Induſtry; and who *had rather buy* than beg.

7. If the Mind lets go its Intention, and purſues not its Studies diligently, it *muſt neceſſarily go backwards*; no one finds it where he left it; we muſt *reſolve* therefore *to go on*, and do our Endeavour; more remains than we have yet encounter'd; *the being willing* however *to proceed* is great Part of the Way.

8. When *we begin to think*, and *to perceive* who we are, and in what Properties we differ from other

other Creatures, then it is that we *begin to follow* thoſe Things for which we were born.

9. The excellent Perfection of the Mind ſo far excels the Body, that the Difference *can* ſcarce *be imagined.*

10. The Precepts of Virtue are manifold, which you muſt ſo fix in your Mind, that they *cannot fly off*; nor is it enough to treaſure up theſe, like other Things, in the Memory; they muſt be called forth into Action; he is not the happy Man who knows theſe Things, but he that does them.

11. So great is the Force of Virtue, that a Man *can* never be good, and not happy: Virtue is in itſelf commendable, and without it nothing *can be commended.*

12. Wickedneſs ought to be ſhunned, not only for the Inconveniencies which happen to the Profligate, but much rather becauſe it *does* not *ſuffer* thoſe, who harbour it in their Minds, *to have* any Intermiſſion, any Reſpite from Diſquietudes.

13. *It behoves* us *to bear* whatever *he is pleaſed to do*, whoſe Power *can do* more.

14. If ſome Things ſeem obſcure, *you ought to remember*, that no Art or Science *can be rendered intelligible*, without a Maſter, and without ſome Practice.

15. No Art, or Knowledge, or Volubility of Tongue, *are uſed to be required of* a Man, but Virtue, Integrity, and Probity.

16. A good Man will *dread*, not only *to do*, but even *to think* any Thing, which *he is afraid to declare.*

17. *It may happen*, that a Man may think juſtly, and yet not *be able to ſpeak* politely.

18. There

18. There is one, and but one Caution, againſt all the Inconveniences of Friendſhip, that *we begin* not *to love* too haſtily, nor love the unworthy.

19. Where the Certainty of a ſincere Intention is wanting, *you can* neither *love*, nor be beloved.

20. We *cannot* by any means *keep* the Joy of Life firm and laſting without a Friend, nor *maintain* even Friendſhip itſelf, unleſs we love our Friends as ourſelves.

2. PARTICIPLES.

1. Look all around you; and you will find old Men making great Preparations for Honour, Travel, or Merchandize; but what can be more abſurd, than an old Man *beginning to live?*

2. He is truly worthy of Praiſe, who is *ready*, not only *to ſerve*, but to die for his Country.

3. ADJECTIVES.

1. It is *ſweet to remember*, what was hard to be endured.

2. It is not *eaſy to fly* without Wings.

3. They are Dunces, who think, when they are old they muſt be learning thoſe Things, which it is *ſhameful* for a School boy not *to have learned.*

4. *It is difficult to have* all Men our Friends; it is enough to have no Enemies.

5. It is *royal*, when you have done well, *to hear* yourſelf ill ſpoken of.

6. It is *better to grant* what is doubtful than impudently to deny it.

7. Nothing is *better* than the Remembrance of good

good Deeds, and being content with Liberty *to let the World go as it will.*

8. It is never *profitable to commit Sin*, becauſe it is always digraceful; and, becauſe Honeſty is always commendable, it is always profitable.

9. It is *dangerous raſhly to affirm* any thing of another, on Account of the ſecret Inclinations, and various Diſpoſitions of Men.

10. It is *a Pleaſure* freely *to deſpiſe* ſome Perſons, and not to cringe to all alike.

11. 'Tis *hard to change* the Mind of Man, and *root out* on a ſudden what is implanted in the Morals.

12. We muſt take care not to lend our Ears to Flatterers, nor be impoſed upon by Adulation, in which it is *eaſy to be deceived*; becauſe we are apt to think ourſelves ſuch as may deſervedly be praiſed; which gives Riſe to innumerable Errors in our Conduct.

4. NOUNS.

1. Now is *the Time to plough*, and to ſow Linſeed, while the Glebe is dry, and the Sky loureth:

2. When the Snow lies deep, then is *the Time to lay* Snares for Larks, and with Toils incloſe the Stag.

Ponitur interdum ſola, &c.

SOmetimes Verbs of the Infinitive Mood are put alone by themſelves, without a principal Verb, ſomething being underſtood by the Figure Ellipſis; *either with, or without a Queſtion:* I. *With a Queſtion when Indignation is expreſſed, in which Caſe it is more lively and natural*

natural to ſpeak abruptly than at full Length; *as*, Hæccine fieri flagitia! *where* æquum eſt, par eſt, oportet, *or ſome ſuch Word is underſtood*: II. *Without a Queſtion, when an Author in a Narration omits the principal Verb for Brevity's ſake, as*, Spargere voces in vulgum; *in which Caſe*, cœpit, inſtituit, aggreſſus eſt, *is underſtood.*

1. *That there ſhould be* ſuch boundleſs Deſires in that little Creature call'd Man! *That he ſhould do* ſo great Things!

2. This was his Way of Life; he ſtill *bore with* and *gave way* to all Men; whomſoever he was in Company with, to them he entirely *gave up* himſelf; he complied with their Ways, ſetting himſelf againſt no Man, nor preferring himſelf before others.

Conſtruction of Gerunds and Supines.

Gerundia et Supina, &c.

GERUNDS *and Supines, govern ſuch Caſes as do the Verbs from whence they are formed.*

I. GERUNDS.

1. A religious Care *to pleaſe God* in all Things, gives a Man the firmeſt Reſolution, and the ſtrongeſt Confidence of Security and Protection in all Dangers.

2. A

2. A prudent Perſon, whatever he thinks of others, ſays nothing to their Reproach, nor will ſpeak contemptuouſly of any one; becauſe no Man is ſo mean but he is ſenſible of Contempt, and may find means *to ſhew* his *Reſentment*.

3. What Pleaſure there is in Friendſhip and Familiarities, we rather learn *from the Want of them*, than *by the Enjoyment of them*.

4. Men in nothing approach nearer to the Gods than *in giving Happineſs to their Fellow-Creatures*.

5. To thoſe whom you have unwillingly offended, *you muſt uſe* the beſt *Apology* you can, and ſhew that what you did was by Neceſſity, you could not act otherwiſe, and that you are ready to make amends for any Injury by ſubſequent Acts of Juſtice and Duty.

6. To preſerve Health, *we muſt uſe moderate Exerciſe*, and ſo much Meat and Drink as may repair the Strength, and not oppreſs it; but we muſt not ſupport the Body alone, but the Mind and Spirits, for theſe are extinguiſhed by old Age, like a Lamp, when it is not ſupplied with Oil.

II. SUPINES.

1. There are ſome who come not ſo much *to ſee a Play*, as to be ſeen themſelves.

2. We had much Company at our Houſe laſt Week; they came *to hunt* the long-ear'd *Hares*, and *tranſfix* with their Arrows the timorous Doe.

Gerundia in *di*, &c.

GERUNDS in di *have the ſame Conſtruction with Genitive Caſes, and are uſed when the Engliſh of the Infinitive Mood comes after the Subſtantives* ſtudium, cauſa, tempus, gratia, otium, occaſio, libido, ſpes, opportunitas, voluntas, modus, ratio, ſatietas, poteſtas, licentia, vis, amor, locus, &c. *They are alſo uſed after certain Adjectives, particularly thoſe ſix Sorts of Adjectives, that govern a Genitive Caſe, by the Rule* Adjectiva quæ deſiderium, &c.

I. SUBSTANTIVES.

1. He that lays hold on all *Occaſions to exerciſe* Juſtice and Mercy, out of *a Deſire to do good*, ſhall lead a moſt happy Life.

2. They who have contemned *the Deſire of living*, which is innate, and implanted in the Minds of all Mortals, but had rather die nobly than ſee their Country enſlaved, are certainly worthy the higheſt Encomiums.

3. Youth is *the Time for Learning*: an old Man at his A, B, C, is a ridiculous Sight.

4. Some think it an excellent thing to be never ſilent, tho' it is a certain Sign of Fooliſhneſs; as on the other hand, Silence when it is not a proper *Time to ſpeak*, is a Sign of Prudence.

5. It ſeldom happens that Men born with an exalted Genius, or improved by the Advantage of Education, have *Time to deliberate* what Courſe of Life they ought chiefly to follow: and in ſuch a De-

a Deliberation, every Scheme ought to be determined by a Man's conſulting his own Genius.

6. It happens, I know not how, but we more readily perceive any Blemiſh in others than we do in ourſelves; therefore when Maſters mimic the Faults of Boys, *that they may amend them*, they are more eaſily ſet right.

7. All the *means of living* well, are placed in Virtue; becauſe Virtue alone is in our own Power; all Things, beſide her, are ſubject to the Government of Fortune.

8. The Difference is ſmall, whether you ſuffer Adverſity, or expect it; except, that there may be an End *of grieving*, but not *of fearing*; for our Griefs are fixed to what we know has happened; but our Fears riſe to what poſſibly may happen.

9. Not only the Man who hath received a Favour ought to be grateful, but even he who *has had the Offer of one*.

10. Impunity is the greateſt *Encouragement to Sin*: And *the Habit of ſinning* removes all Doubt.

11. *The Humour of deriding* all Things, ſprings from Pride and a Conceit of our own Wit, than which nothing can make a Man more ridiculous.

12. The beſt Way *of Life* is to be choſen; Habit will ſoon render it agreeable.

13. As Medicine is the Art of curing, as Piloting is that of Sailing, ſo Prudence is the Art *of Life*.

14. The moſt expeditious Way *of encreaſing* an Eſtate, is, to retrench your Expences.

15. There is no *End of inveſtigating* Truth untill you find it; and *the being tired with ſeeking* is ſcandalous, when that which is ſought is moſt deſireable.

16. What is Liberty, but *the Power of living* as a Man pleaſes? And who lives in that manner, but he who follows Righteouſneſs, who rejoices in fulfilling his Duty, and has laid out a well-conſidered, and well-contrived Plan of *Life?*

2. ADJECTIVES.

1. It is abſurd to play with him, who is *ſure of winning.*

2. How deſpicable is the Man, who is *more deſirous of* getting Money, than *of acting rightly?*

3. He that diſdains, on the Account of his Riches, to yield *to thoſe who are capable of inſtructing him*, will always be a Blockhead.

4. It is no uncommon thing to meet with a Man who is *rude of Speech*, but *a great Maſter of Writing.*

Gerundia in *do*, &c.

GERUNDS *in* do *are uſed after Verbs in the manner of an Ablative Caſe, with or without a Prepoſition: Alſo Gerunds in* dum, *have the ſame Conſtruction as the Accuſative Caſe, and take the Prepoſitions*, ad, ob, propter, inter, ante, *before them.*

1. *Gerunds in* do, *with a Prepoſition.*

1. Shame beſt keeps a tender Age *from ſinning*; which is always preſent where any one reverences himſelf.

2. Wicked Men when they have done an Injury, laugh at thoſe who talk to them *of making* Satisfaction.

3. He

3. He fooliſhly makes a Scruple *of Perjury*, who makes no Scruple to commit a Fact equal to Perjury; therefore in the moſt heinous Facts an Oath hath but little Weight; ſince he that will dare to give Poiſon will dare to perjure himſelf by denying it.

4. It is doubtful, whether his great Reputation ſprung *from acting* in the Field, or *giving Counſel* in the Cabinet.

5. They who affirm that old Men are improper for managing Buſineſs, argue as abſurdly as if one ſhould ſay, that *in ſailing* the Pilot of a Ship does nothing, becauſe others mount the Shrouds, run about the Deck, or ply the Pump.

6. Above all Things, *in puniſhing*, Paſſion is to be reſtrained; for a paſſionate Man who is to pronounce a Sentence, never can preſerve that mean, which is between too much and too little.

7. As it becomes a Man to be free *in beſtowing*, he ought likewiſe not to be too rigorous *in demanding*; and in all his Contracts, in *ſelling*, *buying*, *hiring*, *lending*, to conſult the Eaſe and Convenience of his Neighbours; giving up many Things from his own right; and as much as he can conveniently, avoiding Lawſuits.

8. Doubting what I ſhould compare *with writing* Examples, the gathering Shells on the Seaſhore immediately occurr'd.

9. As we ought to pardon a Man *for hurting* us undeſignedly; ſo we are not obliged to thank him, *for doing good*, of Neceſſity and without Intention.

2. *Gerunds in* do *without a Prepoſition.*

1. Deceive not thy Friend, *by promiſing* much, and then *performing* little or nothing.

2. Many have waſted their Eſtates *by being* inconſiderately *bountiful*; and Rapine often follows Profuſion; for when Men come to be in want, *through their ſquandering*, they are obliged to put forth their Hand againſt the Property of others.

3. Strife and Anger is better ended by ſoft Words and Kindneſs, than *by reſiſting*.

4. When Utility ſeems to hurry us to itſelf, and Honeſty to reclaim us, the Mind muſt be diſtracted *in its Choice*, and the Reſult of our Deliberation ſuſpended.

5. The Chain of Community among Men is formed by Speech and Reaſon, which *by teaching*, *learning*, *communicating*, *debating*, and *judging*, conciliate Men together, and bind them into a kind of natural Society; nor do we differ more in any thing from the Nature of Brutes than in this.

6. Reaſon lays the Foundation of Enquiry; ſhe it is who compleats Virtue, after being eſtabliſh'd herſelf *by our Enquiry*.

7. The Mind of Man, is nouriſhed *by reading* and Reflection.

8. Thoſe Appetites, that rove too far, and exulting as it were, either *in Deſire*, or *Averſion*, are not ſufficiently reſtrained by Reaſon; ſuch, I ſay, undoubtedly tranſgreſs both their End and their Deſign.

9. No Treachery is more dark than that which lies concealed under the Maſk of Friendſhip, or Familiarity. *By proper Care* we can eaſily ſhun him

him that declares himſelf an Enemy; but the ſecret and domeſtic Evil oppreſſeth us, before we can perceive, or find it out.

3. *Gerunds in* dum *with a Prepoſition.*

1. We are prone by Nature, not only *to learn*, but to teach.

2. Nature and Genius are the greateſt Helps *to learning*.

3. Tho' it may be uſeful ſometimes to ſpeak off hand, yet far more advantageous is it, having taken Time *to think*, to ſpeak more compleatly and accurately.

4. In the Things themſelves which are learned, and known, there are Inducements, by which we are incited *to learn and know them.*

5. Sometimes to honour a Man more than is juſt, is to provoke others *to deſerve well.*

6. Proſperity is apt *to hide* and conceal the Vices of Men, but when Adverſity comes, then are they diſcover'd, and known to all Men.

7. We are all Members one great Body, we are all Kindred by Nature, who hath formed us of the ſame Elements, and to the ſame End; ſhe hath implanted in us mutual Affection; and made us ſociable; ſhe hath commanded Juſtice and Equity; and by her Command the Hand is ever ready *to give Aſſiſtance.*

8. As there is great Variety in our Perſons, ſome are ſwift in running, others ſtrong *for wreſtling*; ſome have a Dignity, and others a Sweetneſs of Aſpect; ſo is there ſtill a greater Variety in our Minds.

9. Ser-

9. Serpents creep, Ducks ſwim, Merlins fly, Bulls puſh with their Horns, Scorpions ſting: and thus to every Animal Nature is their Guide *how to live.*

10. I could not but be angry with him, *for contradicting* me, when what I ſaid was true.

11. Having got a Plank in the Wreck, he reſigned it, *to ſave* his Friend.

12. *In praying*, the Mind muſt not wander, but be fixed moſt attentively on the preſent Buſineſs.

13. *Before we judge*, we ought to deliberate; and to think *before we ſpeak.*

Cum ſignificatur Neceſſitas, &c.

A *Gerund in* dum, *without a Prepoſition, and joined with the Verb* eſt, *and implying ſome Neceſſity, or Duty to do a thing, may have both the Active and Paſſive Conſtruction of the Verb from whence it is derived.—And the Perſon which in* Engliſh *ſeems to be the Nominative Caſe is put in the Dative; as, He muſt be watchful,* Vigilandum eſt ei. *But this Dative is always expreſſed.*

1. As all Things that are excellent are difficult to be attained; *we muſt labour*, if we would acquire Knowledge.

2. If any thing be ſpoken more freely in Converſation, it *muſt not be divulg'd.*

3. Great Things *muſt be judg'd of* by great Minds; otherwiſe the Fault will ſeem to lie in the Things, which really is our own.

4. There is no Evil but what has ſome Excuſe to authorize it: Covetouſneſs promiſeth Wealth; Luxury, many and various Pleaſures; Ambition, promiſes

promiſes Purple, Applauſe, and Power: but *we muſt live* here free and diſintereſted.

5. *We muſt* principally *take care* to avoid the Love of Money; for nothing ſhews a mean and narrow Spirit more than Avarice; and nothing is more noble and exalted than to deſpiſe Riches, if you have them not; and if you have them to employ them in virtuous and generous Purpoſes.

6. *We muſt remember*, that Juſtice is to be obſerv'd, even to the loweſt of Mankind.

7. When any thing darkens the Mind, ſo as to prevent its ſeeing the Order of Duties, it is in vain to direct a Man, ſaying, ſo *you muſt live*; for Precepts avail nothing, ſo long as Error cloudeth the Underſtanding; If this be removed, then will appear, what is required by every Duty.

8. Our Converſation ought to be free from all Emotions of the Mind, neither over-angry, nor over-earneſt, but without Drawling or Indolence; and above Things *we muſt endeavour* to expreſs our Eſteem and Love for thoſe we converſe with.

9. *We muſt* never, by avoiding Danger, *ſubject ourſelves* to be thought irreſolute and cowardly; but at the ſame Time, *we muſt take care* not to expoſe ourſelves to Danger wantonly, than which nothing can be more ſtupid.

10. We are neceſſarily moved with the Appearance of Profit or Utility; but if upon examining the Object more attentively, you perceive Wickedneſs connected with it, the true Utility is not to be abandoned; but it *muſt be underſtood*, that where there is Wickedneſs there can be no Utility.

11. In all Tranſactions, *we muſt be ſure*, that what

what ſeems profitable be not diſgraceful; and if it be diſgraceful, not to think it profitable.

12. *We are to endeavour* to avoid Abſurdities, rather than attempt Excellencies, which Nature has not given us.

Vertuntur etiam Gerundia, &c.

GERUNDS *alſo are often elegantly turned into Nouns Adjective, (or Gerundives in* dus,) *and then they agree in Caſe, Gender, and Number with the Word that they govern as Gerunds. For Example, The Glory* of making Honey; *here, if you uſe the Gerund, it would be,* Generandi mel; *but if the (Gerundive) Adjective; it muſt be,* Generandi mellis; *ſo, in the Rule, the Gerund would be,* Ad accuſandum homines; *but being render'd by the Adjecjective, it is,* Ad accuſandos homines.

Note, *The Gerund in* di *paſſes into a Genitive; the Gerund in* do *into a Dative or Ablative; and the Gerund in* dum *into an Accuſative.*

1. *With a Genitive.*

1. Prudence is the Knowledge *of Things to be ſought after.*

2. Do you aſk, what makes us forget a Benefit received? The Deſire *of one to be received:* We conſider not what is already obtained, but what is ſtill to be obtained.

3. There are two kinds of Generoſity, the one *of conferring a Benefit,* the other *of repaying it:* it is in our own Power whether we give or no; but not to repay it, is inconſiſtent with the Character of

of a good Man, provided he can repay it without Injury to any one.

4. The *Means of revenging an Injury* are eaſier than *of repaying a Kindneſs*; for 'tis not ſo difficult to be ſuperior to the Bad, as to equal the Good; nor is it indeed ſo neceſſary to repay what you owe to thoſe who have deſerved ill, as to thoſe who have deſerved well.

5. As the Swarms of Bees do not aſſemble on Account *of forming their Combs*, but naturally aſſociating together, they then form them; thus, Men, through a much ſtronger Principle, being aſſociated by Nature, aſſiduouſly apply themſelves to thinking and ſpeaking.

6. To be always happy, and to paſs Life without Trouble, is not to know the other ſide of the Nature of Things; you are a great Man, but how do you know it, unleſs Fortune gives you an Opportunity *of exhibiting your Virtue*.

7. The Neceſſity *of bearing our Condition* reminds us that we are Men, and reſtrains us from rebelling againſt the Will of God: and this Thought ſerves in a great meaſure to alleviate our Sorrows.

8. There are three ſort *of Things to be deſired*; firſt, ſuch as attract us of themſelves, not by any View of Profit, but by their own Dignity; of this ſort are, Virtue, Knowledge, Truth: The ſecond, ſuch as are deſirable, not in their own Nature, but on Accoun of Profit and Utility, as Money: The third, compounded as it were of theſe two, being ſuch as attract us, both by their own Power and Dignity, and which carry with them Utility and Profit; as Friendſhip and Reputation.

9. In

9. In our early Youth, while we are incapable of reaſoning, every one chuſes to himſelf that Station *of Life* which he has been moſt uſed to fancy; and therefore is often engaged in ſome fixed Courſe of living, before he is capable to judge what is moſt proper for himſelf.

10. I know not how it is, but Friendſhip has inſinuated itſelf through all Stations of Life, nor does it ſuffer any Plan *of living* to be without its Company: and all Mankind think the ſame of it.

2. *With a Dative.*

1. They are not fit *to bear rule*, who know not how to obey the Laws and Magiſtrates.

2. He that ſaith a Day, and not rather an Hour, a Moment, ſufficeth *for the Overthrow of Empires*, aſſigneth too long a Time to the more ſpeedy Progreſs of human Calamities.

3. *With an Ablative.*

1. Each of the Virtues has its proper Function; thus Fortiude diſcovers itſelf in Toils and Dangers; Temperance, *in neglecting Pleaſures*; Prudence, in the Chice of Good and Evil; and Juſtice, *in giving every Man his own.*

2. We are incited by Nature to be willing to do good to as many as we can; and eſpecially by teaching, and *forming them to the Purpoſes* of Wiſdom.

3. Too late and altogether blameable are the Lamentations of thoſe, whom we ſee employed *in bewailing thoſe Things* which have happened by their own Fault and Careleſſneſs.

4. Nothing

4. Nothing is more becoming, than, *in all our Actions*, and *in all our Deliberations*, to proceed with Conſtancy.

5. *In the Conduct of Life* Facts are of more Conſequence than Words.

6. Delight not *in telling incredible Things*, nothing is to be got by it, but the Reputation of an impertinent Liar.

7. That Excellence and Greatneſs of Soul which exerts itſelf *in acquiring Intereſts* and Advantages, both to ourſelves and our Friends, becomes much more conſpicuous *in our properly diſregarding theſe very Things*.

8. 'Tis ſuperfluous to ſpend your Time *in praiſing him*, whom all Men praiſe with one Mouth.

9. The Motions of the Mind are of two kinds, ſome ariſe from Thought, and ſome from Appetite; Thought chiefly applies itſelf *in the Search of Truth*; Appetite prompts us to Action. We are therefore to take care to employ our Thoughts upon the beſt Subjects, and ſubdue our Appetite to Reaſon.

10. So ſweet is Liberty, that Death is not to be ſhunned *in the Recovery of it*.

4. *With an Accuſative Caſe.*

1. All Duty that operates *for the Good of Society*, is preferable to that Duty which is bounded by barren Speculation and Knowledge.

2. Philoſophy is the Culture of the Mind, which plucks up Vice by the Roots, and prepares the Mind *for the receiving the good Seed*.

3. Of the two Virtues, Honeſty, and Wiſdom, the former is the moſt powerful *in winning the Con-*

fidence of Mankind; for Honeſty without Wiſdom is an Inducement ſufficient of itſelf, but Wiſdom without Honeſty is of no Effect for this Purpoſe.

4. *In chuſing thoſe Things* that are doubtful, we ought to apply to Men of Learning and Experience, and learn their Senſe of every kind of Duty.

5. Do the liberal Sciences confer nothing on us? Yes, a great deal in other Reſpects, but with regard to Virtue, nothing. Why then are Children inſtructed in them? Not becauſe they can give Virtue, but becauſe they enlarge and prepare the Mind *for the Reception of Virtue*.

2. SUPINES.

Supinum in *um*, &c.

THE *Supine in* um *(or, the firſt Supine) has an Active Signification; and is ſet before a Verb, or Participle, ſignifying* Motion to a Place; i. e. *when the* Engliſh *of the Infinitive Mood Active follows a Verb, Participle, (or Gerund) that ſignifies* Motion to a Place; *as*, coming, going; *then inſtead of the Infinitive Mood, you muſt uſe the Supine in* um.

1. *He went to play*, when he was ſent to fetch his Brother.

2. Such is the Good-nature of Paraſites, they are uſed to deny no one, who *invites* them *to ſup* with him.

3. If a rich Man *goes to ask* a Favour of a poor Man; the poor Man is afraid to meet him; and when he has loſt this Opportunity of ſerving himſelf, he too late wiſhes for it.

Supinum

Supinum in *u*, &c.

THE Supine in u, (*or, the latter Supine*) *has a Paſſive Signification, and is ſet after a Noun Adjective:* i. e. *when the* Engliſh *of the Infinitive Mood Paſſive* (to be) *comes after a Noun Adjective, it may be made by the Supine in* u.

1. Since you command what is juſt, reaſonable, and *eaſy to be done*, it would be a great Crime in me not to obey.

2. Many Things happen, that are dreadful and *hard to be borne*; but the ſame God who permits them, hath armed our Minds with Virtue and Patience.

3. Tho' *it be painful to hear* theſe Things, yet it is much more tolerable to hear, than to ſee them.

4. *'Tis hard to ſay*, what Power, Affability and Politeneſs in Converſation, has, to win the Affections of Mankind.

5. The Man who looks upon the Face of a real Friend, ſees, as it were, the Tranſcript of himſelf; from hence, tho' abſent or preſent, the Needy have Plenty, the ſickly are healthful, and what *is more extraordinary*, the Dead live; ſo great is the Honour, Reſpect, and Affection, which we bear for a departed Friend.

6. It is ſtrange, Men will eat ſuch Herbs as Beaſts will not eat; Herbs, which are not only *horrible to eat*, but *in Sound*.

7. He, that does what he has learned is *beſt to be done*, is ſaid to be obedient.

8. We admire the Man, who is not moved by Money, and juſtly think him *worthy our Regard*;

foraſmuch as he deſpiſes thoſe Things to which the Minds of Men are hurried, inflamed with Greedineſs.

Conſtructions of Nouns of Time *and* Place.

I. *Of* TIME.

Quæ ſignificant partem Temporis, &c.

NOUNS ſignifying Part of Time (*as*, Night, Day, Spring, Summer, Autumn, Winter) *anſwering to the Queſtion* when? *are frequently uſed in the Ablative Caſe.* A, ab, *or other Prepoſition being underſtood.*

1. You ſay, ſuch a one lived *fourſcore Years*; ſay rather, he was *fourſcore Years* old; unleſs you ſay, he lived only as Trees are ſaid to live.

2. Happy is the Man, who from the Support of a well-ſpent Life, is chearful and reſigned *at the Day of Death.*

3. Whatever happens in the World, is as uſual and ordinary as a Roſe *in Spring*, and Fruit *in Summer.*

4. Innumerable Things happen *every Hour*, which require the Counſel of Wiſdom and Philoſophy; which will exhort us to obey God, and more obſtinately reſiſt the Power of Fortune; it will teach us to truſt in Providence, and bear patiently all the Caſualties of Life.

Quæ

Quæ autem durationem temporis, &c.

BUT Nouns that ſignify the Continuance of Time *without Interruption*; i. e. *Nouns anſwering to the Queſtion*, how long? *are commonly put in the Accuſative Caſe*; *govern'd of* ad, per, *or other Prepoſition underſtood.*

1. I was *two Days* at *Paris*, and I ſhall be *three* at *London*.
2. How old is your Son? Twenty. He lived with me at *Lincoln ſeven Years*; he was *ten Years* at *Eton-School*; and has been *three Years* at *Cambridge*.
3. What Buſineſs you begin in the Morning, go on with it *the whole Day*.
4. My Friend ſtay'd with me but *one Hour*, when I was in Hopes he would have ſtay'd *a Month*.
5. Look out in Time for a more conſtant Friend; for the Man you truſt to, will not continue *long* in the ſame Mind.

Dicimus etiam, &c.

EVERY Example here is a different Rule for making Latin, *ſhewing what Prepoſitions are uſed with Nouns of* Time.

1. I hope you will come *at the Time* you write.
2. This is an excellent Book, if you will read it, I will lend it you *for a Month*.
3. *Within a few Days*, I ſhall have finiſhed my Taſk.

4. He roſe *about the third Watch*, and went round the Camp.

5. It is dangerous to travel alone *by Night*.

6. *He was thirty Years old* when he left *Cambridge*, having ſtudied there *twelve Years*.

II. *Of* PLACE.

Spatium loci, &c.

NOUNS ſignifying the Diſtance of one Place from another, (or any Meaſure of the Length or Breadth of a Place) after a Verb, are put in the Accuſative Caſe, and ſometimes in the Ablative.

1. *With an Accuſative Caſe.*

1. It does not behove any one, in his whole Life, to depart *a Nail's Breadth* from a pure Conſcience.

2. We travell'd *ſix Miles* an Hour, and reach'd our Inn before Sun ſet.

3. Travelling in the Dark, he was within *a few Inches* of a Precipice, when his Horſe ſtarted back, and ſaved him.

2. *With an Ablative Caſe.*

1. *London*, the chief City of *England*, is diſtant from *Exeter one hundred and ſeventy Miles*.

2. The Length of *Great Britain* exceeds the Breadth *two hundred and forty Miles*.

3. We haſten'd to the Camp, which *was* two Days *Journey off*.

3. Names

III. *Names of* PLACES.

Omne verbum admittit, &c.

EVERY Verb admits a Genitive Caſe after it of the Name of any City, Town, *or leſſer* Iſland, (*as*, Rome, London, Rhodes) *in which a Thing is done; provided the* Latin *Name of the Place be of the firſt or ſecond Declenſion and of the ſingular Number; the Sign* in, *or* at.

1. Nothing can be more diſagreeable than to live in *London* the whole Summer.
2. I took care of your Affairs at *Epheſus*.
3. It deſerves your Conſideration, whether it is not more eligible to live *at Rome*, and in your own Houſe, whatever the Situation of Public Affairs may be, than *at Rhodes*, or *Mytilenè*.

Hi Genitivi, humi, domi, &c.

THESE four Words, humus, domus, militiæ, bellum, *are uſed in the Genitive Caſe, like proper Names of Towns and Cities. The Signs*, on, in, *or* at.

Note, Humi *may be govern'd of* ſolo, *underſtood*; domi, *of* tecto; militiæ, *of* munere; belli, *of* tempore.

1. Humi.

1. Nor did he ceaſe, till with his Arrows he brought *to the Ground* the Bodies of ſeven Stags.
2. The

2. The Ox received the Stroke, and trembling fell lifeleſs *on the Ground.*

3. 'Tis dangerous to lie *on the Ground,* even in Summer Time, when you are warm with Play.

2. Domi.

1. Travellers take Pleaſure in being informed of every little Circumſtance tranſacted *at Home.*

2. He had *at Home* one that could inſtruct him, but his Friends preferr'd a public School.

3. I will haſten away; for tho' I am here, my Mind is *at Home.*

4. There is no Rule, which we ought more ſtrictly to obſerve, *at home,* abroad, and in every Station of Life, than that of being inexorable to ourſelves, and compaſſionate to all others.

5. Men who are uſed to deceive *at Home* are improper Perſons to be truſted abroad.

6. There is no State of Life, either public or private, abroad or *at Home,* that is without its Duty, in diſcharging of which, conſiſts all the Dignity, and in the Neglect, all the Diſgrace, of Life.

3. Militiæ, Belli.

1. What Dangers will not a brave Man undergo, deſirous of no other Reward, than being call'd a Conqueror *in Battle.*

2. Great are the Men whoſe Virtues are known, both at Home, and *in War.*

3. True Patriots will deteſt that kind of Bounty, which robs one to enrich another; and will take care, that every one ſhould enjoy his own; that the

the meaner ſort may not, through Weakneſs, ſuffer any Injuſtice, nor the richer be prejudiced, by public Clamour, in aſſerting or recovering what is their own: In other Reſpects, let them employ all Meaſures they can, either *in War* or Peace, to enlarge the Poſſeſſions and Revenues of their Country.

Verum ſi oppidi Nomen, &c.

BUT if the Name of a City *or* Town, *ſhall be of the Plural Number only, or of the third Declenſion, it ſhall be put in the Ablative Caſe.*

Note, *This Rule is an Exception, or rather a Diſtinction of the foregoing,* Omne verbum, &c. *as,* Vixi Romæ et Venetiis, *is an Example to both.*

1. *Balbus* on the laſt Day of the Games, which he exhibited *at Gades*, preſented *Herennius Gallus* the Player, with a Gold Ring.

2 *At Athens* I met with ſeveral learned Men, in whoſe Friendſhip and Familiarity I thought myſelf very happy.

3. *Manius Curius* offered me his Houſe at *Patræ*, and deſired me to uſe it as my own, during this wretched War.

4. As at *Rome* they chuſe annually two Conſuls, ſo *at Carthage* two Kings.

5. Old Age was no where held in greater Honour than *at Lacedæmon.*

6. It had been better for *Antiochus* to have contended for Empire, rather at *Tyber* than at *Thermopylæ.*

Verbis

Verbis ſignificantibus motum ad locum, &c.

AFTER Verbs ſignifying motion to a Place, *the Name of ſuch Place, of what Declenſion or Number ſoever, is generally put in the Accuſative Caſe without a Prepoſition.*

1. *Dolabella* ſailed *to Corycus*, where having blocked up the Harbour he propoſed to ſtay; but we went on to *Cyprus*.
2. My Maſter ſent me *to Etruria*.
3. I returned to *Aſia*, that I might collect the Remains of my Labour, and remit the Money *to Rome*.
4. I came *to Athens* on the eleventh of the Kalends of *June*, and found your Son, moſt agreeably to my Wiſhes, employed in the beſt Studies, and much eſteemed for his modeſt and ingenuous Behaviour.

Ad hunc modum u timur, &c.

THESE two common Nouns, rus *and* domus, *are uſed alſo in the Accuſative Caſe after Verbs of* Motion to a Place, *like proper Names of Places.*

1. *I will go into the Country*, and there mortify myſelf for two Days.
2. My Father *ſent* me *into the Country* for the Recovery of my Health, by enjoying the freſh Air.
3. Go away *Home*: I will follow you preſently.
4. Having done my Buſineſs, I will now go *Home*, with the Proviſion.
5. *Pompey* order'd the Conſuls to return *Home*, and ſeize on the Money in the ſacred Treaſury.

Verbis

Verbis ſignificantibus motum a loco, &c.

ALL Verbs ſignifying Motion from a Place, *the Name of ſuch Place, of what Declenſion ſoever, is commonly put in the Ablative Caſe without a Prepoſition. So,* rus *and* domus.

1. We left *Brunduſium* on the fifth of the Kalends of *May*, and paſſed through *Macedonia* in our Way to *Cyzicum*.
2. When he returned *from Ægypt* he publiſhed a learned Account of his Travels.
3. We were all ſent Home *from Thebes*.
4. When I came *from Eton*, my Brother *returned out of the Country*, to meet me in *London*.
5. He *went from Home* very ſorrowful after the Holidays.

Conſtruction of Verbs Perſonal.

Hæc Impersonalia, *intereſt* et *refert*, &c.

THESE two Impersonals, intereſt *and refert, (ſignifying* to concern) *require a Genitive Caſe, except when, in* Engliſh, me, thee, himſelf, us, you, *and* whom, *follow them, for theſe Particles muſt be render'd in* Latin, *by* meâ, tuâ, ſuâ, noſtrâ, veſtrâ, *and* cujâ.

1. *It concerns all Men,* to beware whom they truſt, ſince Life abounds with thoſe, who to profit themſelves, would defraud their own Brother.

2. *It*

2. *It is of great Moment to Boys*, where they are educated, and with whom they converſe; for their Age being weak of itſelf, is the more eaſily infected; and their Minds are alter'd by the Cuſtom of the Place, as Seeds and Plants are by the Nature of the Soil.

3. I neither dare nor ought to lay you under any Difficulty; but if it can be done conveniently, *it is* greatly *for our mutual Intereſt* that I ſhould ſee you before you go.

4. If you ſay, *it is every Man's Intereſt* to do what is right, you give up the Queſtion in our Favour; for all we ſay, all we contend for, is, that Performance is the Regard of moral Duties.

5. *It concerns me*, as well *you*; that you ſhould obey theſe Precepts.

6. Your Health *is of Importance*, not only *to me* as well as *to yourſelf*, but it is the *Concern of many*.

7. *It concerns*, not only *the public Intereſt* and *mine*, but particularly *your own*, that all Men ſhould know the Regard I pay both to your own Merit, and that of your Anceſtors.

8. Who is there that does not hate a vicious and ſaucy young Man? on the other hand, who is there that does not admire and love Modeſty, and Faithfulneſs, tho' they no Way *concern himſelf?*

9. Prudence conſiſts in the knowing and chuſing thoſe Things, which *it concerns us* to deſire or decline.

10. It mightily *concerns you*, who are Fathers, that your Sons ſhould be educated here, preferably to any Place abroad; that from their Infancy, they

they may love their Native Soil, and not be corrupted by foreign Manners.

11. The Murder was charged principally upon him, *who was intereſted in it.*

Adduntur et illi Genitivi, &c.

BEſides a Genitive of the Perſon, theſe two Impersonals, intereſt *and* refert, *govern a Genitive Caſe alſo of the Degree of Concernment, expreſſed in* Engliſh, *by*, ſo much, how much, much, little, &c. *in* Latin, *by* tanti, quanti, magni, parvi, &c. quanticunque, tantidem, *without the Subſtantives to which they belong.*

1. Nothing a is more common Subject of Diſcourſe, than the Characters of other Men; *of ſo great Conſequence is it to us* to act rightly, in order, if poſſible, to avoid Scandal.

2. Few Men conſider *how much it concerns them* to live virtuouſly, not only for their own, but the Sake of their Friends and Family.

3. In every Buſineſs *it is of great Concern* what Perſons they are, who are entruſted with the Management of Affairs.

4. *It is of great Conſequence* to the Succeſs of an Epiſtle at what Time it is delivered; for as they, who viſit us unſeaſonably, are oftentimes troubleſome; ſo may an Epiſtle not deliver'd at a proper Time give Offence.

5. *It ſignifies little* to ſtudy Virtue, unleſs you practiſe it.

6. He is my Friend, and I will aſſiſt him, *how much ſoever it may be my Intereſt* not to ſerve him in this Affair.

Dativum poſtulant, &c.

ALL Impersonals put acquiſitively (i. e. *by which any thing is procur'd or acquir'd*) *as*, accidit, evenit, placet, diſplicet, dolet, expedit, liquet, libet, licet, nocet, reſtat, vacat, *for* otlum eſt, &c. *alſo the Compounds*, contingit, competit, conducit, benefit, ſupereſt, &c. *govern a Dative Caſe of the Word in the Sentence that has* to *or* for *before it: But if put* tranſitively (i. e. *when an Action paſſeth forth on ſome Perſon or Thing*) *as*, juvat, delectat, decet, *and its Compounds*, addecet, condecet, dedecet, *they require an Accuſative Caſe.*

1. *With a Dative Caſe.*

1. So various are the Changes and Turns in human Life, that it often happens to Men, to be miſerable one Day, and happy the next

2. *It hath happen'd to no one* to be wiſe by chance: Virtue is not otherwiſe to be obtained than by great and inceſſant Labour, but it is worth while ſo much the more to labour, as this will procure all Good whatever.

3. The next Day *we thought it proper* briefly to deliver our Opinions.

4. *It diſpleaſeth the Maſter* to ſee a Boy of good Parts idle.

5. Indeed *I am very ſorry* to have committed this Fault againſt ſo indulgent a Father.

6. I ſee nothing ſolid enough in your Counſel, that *it ſhould be expedient for me* to relinquiſh my Suſpicions.

7. To

7. To be willing to reſtore Peace, *is expedient for the Conqueror*, and neceſſary for the conquer'd.

8. *It is not lawful for any one* to ſin.

9. *It is not plain to Panætius*, what to others was clearer than the Light of the Sun.

10. *I have no mind* to write more concerning the Government.

11. *Tradeſmen are not at leiſure* to attend Horſe-races.

12. No one regards how well he lives, but, how long; whereas *every one has it in his Power* to live well, but no one to live long.

13. *It hurts no one* to obey their Superiors in Things that are juſt and reaſonable.

14. *It well ſuits* an Officer to uſe but few Words.

15. It neither becomes, nor *is convenient for us* to be diſcouraged by Dangers of any kind in the Diſcharge of our Duty.

16. *He that has got* a Competency need wiſh for nothing more.

17. *It fares but ill* with Step-Children from a Mother-in-law.

18. *It much Imports* your Character, to ſet ſuch an Example by your Diligence that others may follow it.

19. *It is agreeable to my Wiſh* that you perform your Taſk.

20. *It remaineth for the conquer'd* to ſubmit to what Law *the Conqueror pleaſeth* to impoſe upon him.

2. *With an Accuſative Caſe.*

1. *It delights ſome* diligently to apply themſelves to Labour, how much ſoever it may pleaſe others to follow their Pleaſures.

2. *It* greatly *delights me*, to ſee you in ſo merry a Humour.

3 *It becomes all Men*, to do their utmoſt Endeavour, not to paſs their Lives, as Beaſts, in Obſcurity and Silence.

4 *It becomes* every one to live according to their own Endowment; for that which is peculiarly a Man's own, always becomes him beſt.

5. It is commendable for you to do what *it becomes you* to do, rather than what you may do if you pleaſe.

6 *It becomes a good Boy* to do nothing that is doubtful without conſulting his Tutor.

7. *It is fit* you ſhould take what is your own.

8. *It becomes not a wiſe Man* to weep profuſely at the Death of a Friend or Relation; and ſoon after to forget him, and bury the Memory of him in his Grave: thus Birds and Beaſts love their Young almoſt outragiouſly for a Time; but having loſt them, all Affection is extinguiſh'd: This, I ſay, becomes not a wiſe Man, let him perſevere in the Remembrance of a Friend, but ceaſe to mourn.

His verò, attinet, pertinet, &c.

THESE three Impeſſonals, attinet, pertinet, ſpectat, *require an Accuſative Caſe, with the Prepoſition* ad.

1. *It*

1. *It is your Buſineſs* to ſpeak to that Point, not *mine*.

2. *They had no Buſineſs* to interfere in this Affair.

3. *It is my Duty* to clear myſelf of that Suſpicion.

4. *It belongs to* every Diſquiſition concerning Duty, to keep in our Eye, the Excellence of Man's Nature above that of Brutes, and all other Creatures.

5. Every thing is to be done, that we may be moſt grateful; for this is our own Good; and *it belongs not to others*, like an Act of Juſtice; for the greateſt Part of a Benefit returns upon itſelf; no one does good to others, but at the ſame Time, he does good to himſelf.

His impersonalibus, &c.

THESE ſix Impersonals, pœnitet, tædet, piget, pudet, miſeret, miſereſcit, *govern an Accuſative Caſe of the Perſon, and a Genitive of the Thing, unleſs when both are Perſons*; *as*, Nos noſtri pœnitet: *And therefore in conſtruing* verbatim *the Accuſative is the firſt of the two Caſes*; *and in making* Latin, *the* Engliſh *muſt be changed, that the Nominative Caſe in* Engliſh, *may almoſt always be the Accuſative in* Latin.

1. This is the Humour of almoſt all Men; *we diſlike our own*.

2. Uſe Diligence, honour your Parents, and fear God, *theſe three Things you* never *ſhall repent of*.

3. I plainly ſee, that by the prudent Exertion of your Power and Influence, *your Enemies will repent of their violent Proceedings.*

4. *Were you not aſhamed of the Villainy*, which the young Gentleman committed under your Direction, but you muſt tell Tales of him to his Father?

5 He is truly good, *who repents* not *of his Goodneſs and Sobriety.*

6. As Folly, when it has got what it coveted, never thinks it has got enough; ſo Wiſdom is always contented with what is preſent, and *repents not of itſelf.*

7. I left them, and came abroad, ſo *tired was* I *of their Converſation.*

8. How wretched are they, *who are* neither *ſorry for*, nor *aſhamed of their Infamy!*

9. In Boys Nature is beheld, as in a Mirrour; How eager are they in their Diſputes? How great their Conteſts? How they are delighted with Conqueſt? How *aſhamed to be conquer'd?* How unwilling to accuſe themſelves? How deſirous to be praiſed? What Labours do they not undertake to be Leaders among their Companions? How grateful to thoſe who deſerve well of them? What a Deſire to expreſs their Gratitude? And theſe Qualities moſt eminently appear in Children of the beſt natural Endowments.

10. *Who pitieth the Poor*, and relieves his Neceſſities, does not empoveriſh, but enrich himſelf. For divine Bleſſings are annexed to Charity.

11. *We* rather *pity thoſe*, who aſk not our Compaſſion, than thoſe who demand it.

12. What I told a certain Perſon, I will now tell

tell you, that, as *you have Compaſſion upon others, others will have Compaſſion of you.*

Verbum imperſonale, &c.

A Verb Imperſonal of the Paſſive Voice, may be taken for every Perſon of both Numbers indifferently; by Virtue of an oblique Caſe joined to it; as, Statur a me, a te, ab illo, ab illis; *for* ſto, ſtas, ſtat, ſtant.

1. Where *they live* well, *they live* long.

2. Wars are to be undertaken that *we may live* in Peace without Injuries.

3. As *we live* not with Men completely wiſe and perfect; no Man, I think, is to be diſregarded, in whom we can diſcern the leaſt Sign of Virtue.

4. We muſt take care, that our Speech does not betray ſome Defect in our Manners, which generally happens, when *we ſpeak* of thoſe who are abſent, for the Sake of Detraction, or by the Way of Ridicule, Severity, or Contumely.

5. As often as we ſpeak or harangue, ſo often *are we judged of by others.*

6. *We eaſily pardon thoſe*, who endeavour, not to perſevere, but to recal themſelves from Error.

7. They, who while Children or Boys, were of too mean and obſcure a Rank to be notic'd by the Public, when they come to be young Men, ought to raiſe their Views to higher Objects, and purſue them by the moſt direct means; becauſe *that Age is* not only not *check'd*, but generally *favour'd.*

The

The Conſtruction of Participles.

Participia regunt caſus, &c.

PArticiples govern the ſame Caſes as the Verbs do from whence they are derived, as, tendo, *governs an Accuſative Caſe, ſo* tendens; utor, *governs an Ablative Caſe, therefore* utens, uſus, *and* uſurus *govern the ſame.* Eripio *governs a Dative Caſe, by the Rule,* Quædam accipiendi, &c. *therefore* ereptus *governs the ſame.*

1. I had rather ſee a Man *wanting Money*, than Money *a Man.*

2. Slavery is the Obedience of a broken and abject Mind, *wanting its own Will.*

3. A Man *given to Pleaſure* is but little Service to his Heir.

4. Public Utility is *to be preferr'd to private Intereſt.*

5. Friendſhip is *to be preferr'd to all human Things.*

6. If you have benefitted a Friend, or given him faithful Counſel, you ſeem not to deſerve much Praiſe, *having* only *done your Duty.*

7. The Man, *whoſe Paſſions* and Views *are* always inconſiſtent and irreconcileable with one another, can never enjoy a State of Quiet and Tranquility.

8. As he is a Fool, who, *when he is going to buy a Horſe*, inſpects only the Bridle and Sadle; ſo is he

he moſt fooliſh, who eſteems a Man from his Dreſs, or Condition, which is a ſort of Dreſs.

9. Let us ſuppoſe, on one hand, a good Man, *abounding with Riches*, and on the other hand, one indeed *having nothing*, but *all Things* in himſelf; each of them may be equally a good Man, however unequal they are in Fortune.

10. I cannot call thoſe good Things, *with which*, a Man though abounding ever ſo much, may be miſerable.

11. We are very properly enjoin'd, in all the Courſe of our Life to avoid all Fits of Paſſion, that is, exceſſive Emotions of the Mind, *uncontrouled by Reaſon*.

12. A Man thinks himſelf injur'd, and has a mind to be revenged; but ſome Cauſe *diſſuading him*, he immediately draws back; I call not this Anger, but an Emotion of the Mind, *obeying Reaſon*; that is Anger which leaps beyond Reaſon, and draws it with her.

13. He is not truly a Conqueror, who cannot bridle in his Paſſion *when it demands Revenge*.

14. He is an unjuſt and ungrateful Citizen, who, *when he is deliver'd from the Danger* of Arms, ſtill retains an armed Mind.

15. Fortitude is the Knowledge of Things to be endured, or an Affection of the Mind in Patience and Perſeverance *obeying* without Fear *the Supreme Law*.

16. Modeſty is the Guardian of all Virtues, ever *avoiding Diſgrace*, and procuring the higheſt Praiſe.

17. It is expedient that the Mind ſhould be *conſcious of its own Integrity*, and know its Affinity with

with the divine Mind; from whence proceeds a Pleaſure, ever full, yet inſatiable.

Participiis paſſivæ vocis, &c.

PArticiples of the Paſſive Voice, eſpecially if they end in dus, *have ſometimes a Dative Caſe after them.*

1. No one of theſe ſhall go away *unpreſented by me.*

2. If it happens to any one, to be gently diſmiſſed by old Age, not ſuddenly *torn from Life*, but gradually ſtolen away, has he not Reaſon to thank God, that being full of Days and Infirmity, he now retires to Reſt, ſo neceſſary to Man, ſo grateful to the Weary.

3. When a Sentence is *to be given by a Judge*, he muſt remember he hath God a Witneſs, at leaſt his own Mind, than which God hath given nothing more divine to Man.

4. Wherein any one ſpeaks Truth, in that he is *to be defended* by every *Lover of* Truth.

5. The Whiſperer and Slanderer is *to be look'd upon by all* as a common Enemy: and he that lies under any Slander, or unjuſt Defamation, is *to be defended* and *cleared by him* that knows his Innocence, or elſe he makes himſelf guilty of the Slander.

6. Puniſhment muſt *be aſſigned for the Wicked*; and not leſs for thoſe who follow another wicked Perſon, than for the Leaders themſelves.

7. *We muſt keep the Way* that Nature hath preſcribed to us; to thoſe who do, all Things are eaſy and readily provided; but to thoſe who are continually

tinually ſtriving againſt her, Life is nothing elſe but rowing againſt the Stream.

8. Let us cheriſh thoſe Sentiments, which Reaſon and Truth preſcribe, and think that nothing in Life *concerns us*, but to preſerve our Integrity, and ſo long as we are void of Guilt, let us bear calmly and moderately all human Accidents.

9. Diligence avails much in all Things; this is principally *to be rejoiced in*, and always applied *by us*; There is nothing it cannot attain to; and in this Virtue, all the other Virtues are comprehended.

Participia cum fiunt nomina, &c.

PArticiples when they become Nouns (Adjective, or Participial Adjectives) require a Genitive Caſe.

Note, *Participial Adjectives may be known four Ways.*

Firſt, *When the Participle Adjective governs a different Caſe from the Verb it is derived from*; *as*, Appetens alieni.

Secondly, *When it is compounded of a Preposition, which the Verb it is derived from cannot be compounded with*; *as*, indoctus, innocens.

Thirdly, *When it forms all the Degrees of Compariſon*; *as*, amans, amantior, amantiſſimus.

Fourthly, *When it has no Reſpect, or Difference of Time*; *as*, profuſus, *the Participle, ſignifies* having been poured forth, *with reſpect to time paſt. Whereas* profuſus, *the Participial Adjective, ſignifies* profuſe, *or* laviſh, *without any Reſpect at all to Tenſe or Time.*

1. Men that are *great Lovers of themſelves*, damage the Public.

2. Every

2. Every Nature *loves itſelf*, and is employed in Self-Preſervation.

3. I hope you will regard his Advice, for I know no one more prudent, or *who has a greater Affection for you.*

4. My Maſter is generous, and *hates Licentiouſneſs*; therefore I ſerve him willingly, *ever obedient to his Command.*

5. Virtue is *lovely in her own Eyes*, becauſe ſhe beſt knows herſelf, and how amiable ſhe is

6. A Man may as well be ſaid to be ungrateful to himſelf, as ſordid, harſh, cruel, and *neglectful of himſelf*; for as they are called Benefits, which I have conferr'd upon another, why may not thoſe, which I have conferr'd upon myſelf?

7. We are by Nature moſt ſtudious and moſt deſirous *of honourable Probity*, of which when we behold as it were the Splendor, what is there we would not do, or ſuffer, that we might enjoy it?

Exoſus, peroſus, pertæſus, &c.

THESE three Participles, exoſus, peroſus, *and* pertæſus, *having an Active Signification, govern an Accuſative Caſe.*

1. Many Times *we hate a Man* for doing that very Thing which we ſhould *hate him* for on the other ſide, if he did it not.

2. O ye almighty Powers, if *ye hate* not *the Trojans* to a Man, if your wonted Affection regards the Diſtreſs of Mortals, grant our Fleet may eſcape theſe Flames.

3. The common People *had an Averſion to the Name* of Conſuls, as much as that of Kings.

4. May

4. May the Gods bleſs you now and ever, if *they have* not *an Averſion to the Roman People.*

5. Folly ſoon *grows ſick of herſelf*; but the Reſolutions of Wiſdom are free, abſolute, and conſtant.

Exoſus et peroſus, &c.

BUT exoſus *and* peroſus, *having alſo a Paſſive Signification, govern a Dative Caſe of the Agent or Perſon, according to the latter Part of the Rule,* Paſſivis additur, &c.

1. We muſt not think that all, who in this Life ſtruggle with a Variety of Misfortunes, *are under the Diſpleaſure of the Almighty.*

2. For his Wickedneſs and Impiety *he became the Averſion of all Men.*

3. Some Men are ſo obſtinate, that Truth, the more full it is, the more it is *deteſted by them.*

4. The more Men perſiſt in their Error and Infidelity, the more *will they be abominated by the Almighty.*

Natus, prognatus, &c.

THESE *ſeven Participles,* natus, prognatus, fatus, cretus, creatus, ortus editus, *require an Ablative Caſe, being governed of ſome Prepoſition underſtood; which we alſo find ſometimes expreſſed.*

1. *Without a Prepoſition.*

1. Our elegant Eaters dreſs Muſhroons, Herbs, and *Vegetables,* in ſo high a Taſte that nothing can be more palatable.

2. He was a Citizen of *Athens*, *born of good Parents.*

3. That great Man, *from whom* you falſely ſay you *ſprung*, would have ſcorned ſo vile an Action.

4. We deſired him to tell us *of what Family he was*, but he refuſed.

5. *It is doubtful who his Father was*, but *his Mother was a Slave.*

6. He *ſprung from the antient Nobility*, and ſuch are his Virtues as not to degenerate from his Anceſtors.

7. They are ſo antient a People, they think themſelves *ſprung from the Earth.*

2. *With a Prepoſition.*

1. He is my Half brother, *born of the ſame Father*, not *of the ſame Mother.*

2. He was a *Trojan* by Birth, *ſprung from a Race* of Heroes.

3. *From Plenty* and Affluence generally *ariſes* Arrogance.

4. Many Inconveniences *ariſe from Talkativeneſs.*

5. Friendſhip ſeems *to have riſen from Nature* rather than *from the Wants* of Mankind; and *from the Operation* of the Mind, joined to a Senſe of Affection, rather than from any Conſideration of Profit that attends it.

Conſtruction

Conſtruction of Adverbs.

En et ecce, demonſtrandi Adverbia, &c.

EN *and* ecce, *when uſed for* ſee, behold, lo, *and followed by a Noun, require the Noun to be of the Nominative Caſe; and ſometimes of the Accuſative.*

1. *The Nominative Caſe.*

1. *Such* the Cauſe, *ſuch* the Crime, of which my Client is now accuſed.

2. *Behold a Man*, formerly protected by not a few Friends, now, in Baniſhment, deſerted by all Men.

2. *The Accuſative Caſe.*

1. *Behold a Conſul*, who without Heſitation, will obey your Orders, and while he breathes, will himſelf defend whatever you ſhall decree.

2. Be not aſhamed to aſk, what by Reaſon of your Youth you cannot underſtand: *Behold me* ready to inſtruct you!

En et ecce exprobrandi, &c.

BUT theſe Adverbs when ſpoken by Way of Contempt *or* upbraiding, *govern an Accuſative Caſe only.*

1. *Behold the ungrateful Man!* he repays my Affection and Kindneſs with Scorn and Injury!

2. *Behold his Dreſs!* Did you ever ſee ſo great a Sloven?

Quædam Adverbia loci, &c.

CErtain *Adverbs* I. *of* Place, (*as*, ubi, ubinam, nuſquam, eò, longè, quò, ubivis, huccine, &c.) II. *of* Time, (*as*, nunc, tunc. tum, interea, pridie, poſtridie, &c.) *and* III *of* Quantity, (*as*, parum, ſatis, abundè) *require a Genitive Caſe of the Noun that follows.*

I. OF PLACE.

1. How abandon'd is the Man who is come *to ſuch a Degree of Wickedneſs*, that no Laws, nor Fear of Puniſhment, can reſtrain him from Acts of Villainy and Injuſtice!

2. When a Man comes to ſuch a paſs, as to pay no Regard to his Reputation, he will pay none to the Propriety of his Actions.

3. How unhappy am I! I can *no where* find my Brother.

4. *In what Air* do we breathe! in what City do we live! of what State are we Members? when here, within theſe Walls, and in this Aſſembly, the moſt aweful, the moſt venerable in the World, are Men, who meditate the Deſtruction of their Country!

5. Fly *where he will*, a Man cannot run away from himſelf.

6. He was baniſhed *far from* his Parents.

7. Nothing

7. Nothing is more amiable than Virtue, which if any one hath attained to, we ſhall love him *whoever* he he.

8. Are Things *come to ſo bad a paſs*, that an honeſt Man cannot thrive?

2. OF TIME.

1. In the Hiſtory of former Times we read of continual Seditions, and civil Wars, but *now a-days* Men ſeem to be wiſer.

2. *At that Time* there was ſome Excuſe for not minding your Studies, but now there is none.

3. *In the mean Time* I got acquainted with you, for whom I have ſuch an Affection, that I dare truſt you with all my Secrets.

4. *The Day before* St. *Thomas's Day* I went to *Windſor*, and *the Day after* I came to *London*.

3. OF QUANTITY.

1. *A little Pride* does not miſbecome a proſperous Fortune.

2. There can be no great Happineſs where there is but *little Sincerity*.

3. Avarice ſeldom eſcapes with Impunity, tho' itſelf be *a ſufficient Puniſhment*.

4. We have had *Words enough* on ſo trifling a Matter.

5. He, who doth what is right, hath *Friends enough*.

6. In Virtue there is *Protection* and *Aſſiſtance ſufficient* for our living well, happily, and magnanimouſly, ſo as to be invincible, to want nothing;

to repent of nothing, and to meet with no Obſtruction.

7. In the laſt Campaign he got *Abundance of Glory*.

8. The envious Man is *abundantly puniſhed*, tho' no one ſhould take Revenge.

Quædam caſus admittunt nominum, &c.

SOME *Adverbs govern the ſame Caſe as the Nouns (Adjective) do, from whence they are derived. Thus, as the Adjective* inutilis *governs a Dative Caſe, (by* Adjectiva quibus commodum, &c.) *the Adverb* inutiliter, *derived from it, governs the ſame.— So,* propiùs, *and* proximè, *from the Prepoſition* propè *governing an Accuſative Caſe, govern the ſame.*

1. The Way for a rich Man, whoſe Eſtates is well-gotten, to be happy, is to live ſoberly, generouſly, and *friendly to all Men.*

2. He was clothed in all Reſpects *like his Brother.*

3. It is the Part of a wiſe Man *to oppoſe* every irregulatur *Deſire.*

4. When I left the Province many came out *to meet me*; and a Multitude as I came *nearer the City.*

5. I thought it my Duty, to march an Army *as near as poſſible to the Enemy.*

6. He was of ſo ſweet a Diſpoſition that no one came *more readily than he* to ſerve a Friend, whom he would aſſiſt, if it were in his Power, *more faithfully than a Brother.*

7. It becomes us, the higher we are, to behave ourſeves *the more humbly.*

8. Only,

8. Only ſtay here, and I will be back again *before you can conceive it poſſible.*

9. Some Men have been ſo inconſiſtent, as to be able to ſpeak *the beſt of all*, while themſelves live *the worſt of all.*

Adverbia diverſitatis, &c.

THESE two Adverbs of Diverſity, aliter *and* ſecus; *and likewiſe theſe two Prepoſitions*, ante, *and* poſt, *have ſometimes an Ablative Caſe after them.*

1. As he had ſo great, and more powerful Enemies, his Succeſs happen'd *much otherwiſe* than I expected.

2. Many a Man thinks *much otherwiſe* than what his Neighbours, who can only judge from Appearance, think of him.

3. I am ſurprized you ſhould ſo ſoon change your Mind; for it now ſeems *very different* from what it was.

4. No Credit is to be given to his Words, who denieth the ſame thing this Hour, which he moſt ſtrongly affirmed *a little before.*

5. It is the Part of an exalted Genius to diſcern by Reaſon what will follow; and to determine, *beforehand*, what will happen on either Side; and whatever ſhould happen, what is beſt to be done.

6. I was order'd to be in School at Seven, but I came *a good while before*; and *not long after* came my Brother.

7. If your Son had not died at this Time, he muſt in *a few Years after* have undergone that common Fate to which we was born.

8. He

8. He left me a Legacy, and *many Years after* I recover'd my Money.

Inſtar et ergo, &c.

INSTAR (*ſignifying* Equality *and* Proportion) *and* ergò (*ſignifying* for the Sake, *or*, upon the Account of,) *taken adverbially, require a Genitive Caſe.*

1. There is no Need of Puniſhment to excite a Man of Spirit to his Duty; for he will diſdain to be treated *like* a Horſe, or Mule, that will not ſtir without the Whip or Goad.

2. Tho' your Letter was *as large as a Volume*, it was very acceptable, and I ſhall often peruſe it.

3. Tell me, where I ſhall find *Anchiſes? for his ſake* are we come hither.

4. Know, that I have made you this Preſent, *on Account of* your Diligence and Virtue; and I expect you to perſevere in your Duty, *through Gratitude.*

Conſtruction of Conjunctions.

Conjunctiones copulativæ, &c.

CONJUNCTIONS *copulative* (*as*, et, que, quoque, ac, atque, &c.) *alſo Conjunctions disjunctive*, (*as*, aut, vel, ve, ſeu, &c.) *require the Nouns they come between, to be of the ſame Caſe; and the Verbs*

Verbs they come between, to be of the ſame Mood and Tenſe.

Note, *The Reaſon of this is, becauſe ſome Word, to complete the Senſe, is underſtood, as in the Rule,* et Platonem, *i. e.* et docuit Platonem.

1. Order, *and* Reſolution, *and* Conſtancy, *and* the like to theſe, come under the Rank of thoſe Virtues, that require not only an Operation of the Mind, *but* certain Action; for by applying a certain Rule, *and* Regularity to thoſe Things that occur in Life, we preſerve Virtue *and* Decency.

2. All Virtue conſiſts *either* in the Perception of Truth, and in Sagacity; *or* in cultivating Society, by rendering to every one their Due; *or* in the Greatneſs *and* Firmneſs of an elevated *and* unſubdued Mind; *or* in obſerving Order, and a proper Mean, *and* Temperance, in all our Words, *and* in all our Actions.

3. As a Man may be eloquent, tho' he be ſilent; *and ſtrong*, tho' his Hands be tied; ſo he may be grateful, who only is willing to return a Kindneſs, though he hath no other Witneſs of his good Will *but himſelf.*

4. No Creature *but* Man perceives the Beauty, *and* the Gracefulneſs, *and* the Harmony of Parts, in thoſe Objects which are diſcerned by the Sight: which Idea Nature *and* Reaſon conveying from the Eyes to the Mind, thinks that Beauty, *and* Regularity, *and* Order, are much more to be obſerved, both in Councils *and* Actions; *and* takes care to do nothing indecent, *or* effeminate, *or* to act *or* think wantonly in any Occurrence of Life, either when we deliberate, *or* execute.

5. The

5. The Man, who moſt clearly perceives what is the real Truth in every Subject, *and* who can moſt acutely *and* moſt readily ſee *and* explain the Reaſon, is wont juſtly to be accounted the moſt prudent, *and* the moſt wiſe.

6. Men, in order to determine their Reſolution, muſt *either* examine, *or* conſult whether the Thing in Queſtion conduces to the Utility, *or* Enjoyment of Life; to the Improvement of their Eſtate *and* Wealth, to their Intereſt *and* Power, by which they may profit themſelves, *or* their Relations: All which Deliberation falls under the Title of Utility.

7. The Man who does not repel, *nor* withſtand an Injury offer'd to his Neighbour, if he can conveniently, is as much in fault, as if he deſerted his Friends, *or* Country.

8. It is the Part of a great and brave Spirit, to be perſuaded that a Man ought not to admire, *nor* to wiſh for, *nor* to court any Thing, but what is virtuous *and* becoming; *nor* to ſink under Oppreſſion, *nor* yield to any Perturbation of Mind, *or* of Fortune.

Niſi variæ conſtructionis ratio, &c.

UNLESS the Reaſon of a different Conſtruction requires otherwiſe; as in the Example given, emi librum centuſſi et pluris,—Centuſſi *is the Ablative Caſe, by* Quibuſdam verbis ſubjicitur, &c. *and* pluris *the Genitive, by* Excipiuntur hi Genitivi, &c. *So with regard to Verbs, when one of the Verbs has one Sign of the Tenſe before it; and the other another; as*, had *and* did; was *and* will.

1. He

1. He was celebrated for his Learning both *at Rome and at Athens*; and dreaded for his Power *in Utica and Carthage.*

2. What do you value that Manuſcript at? *An hundred Pounds and more.*

3. An extravagant Man muſt not think it *Fortune's* Fault, but *his own*, that he is not happy.

4. A diligent Boy will not neglect his Studies either *at School, or at Home.*

5. I promiſed to ſerve him, *and* I will keep my Word.

6. True Love hates *and* will not ſuffer Delay.

7. To hear a Man ſay, "I have been, *and* will be hoſpitable as long as I live, and have it in my Power", is to converſe with my Forefathers.

Quam ſæpe intelligitur, &c.

QUAM *is oftentimes underſtood after* amplius, plus, *and* minus.

1. On that Day were ſlain *more than* two thouſand Men; and *above* four thouſand were wounded; tho' the King had not above three thouſand Foot, and eight hundred Horſe.

2. He gave *more than* forty Strokes.

3. He ſtay'd with me *above* thirty Days.

4. I went to *London*, but had leave to ſtay not *above* one Night.

5. In leſs *than* thirty Days he returned into *Aſia.*

To what Moods of Verbs certain Conjunctions and Adverbs agree.

Ne, an, num, &c.

THESE *three*, ne, an, num, *when put doubtfully or indefinitely, require a Subjunctive Mood.*

1. Men conſider *whether* the Thing in Queſtion be fit to be done, or diſgraceful, and in this Deliberation, the Mind falls into oppoſite Sentiments.

2. Be cautious whom you commend, *leſt* the Crimes of another ſhould *reflect* Shame upon you.

3. I am afraid, If I aſk for a half Holiday, I ſhall not *obtain* it.

4. It is doubtful to me, *whether it be* better to die with them, than to live with theſe.

5. Go ſee, *whether* my Father *be returned* from the Country; if not, I ſhill go with you to the Play.

Dum pro dummodo et quouſque, &c.

DUM *put for* dummodo *ſo that*; *or* quouſque *until, require a Subjunctive Mood.*

1. He put off his Thirſt of Revenge to another Time, *ſo that his* Anger *might grow cool.*

2. I beg of you to wait, *'till I have conſulted* my Friend.

3. I ſhall confide in him *ſo long as* I find myſelf not deceived by him.

4. They did not think proper to condemn ſo great

great a Man upon Suſpicion only, but to wait *till* the Affair *declared itſelf.*

Qui, cauſam ſignificans, &c.

THE *Relative* qui, *alſo, when it ſignifies the* Cauſe why, *requires a Subjunctive Mood.*

1. If a Man tells you the Sun is no bigger than it appears to be, you are a Fool *to believe* him.

2. Who is there *that* does not admire the Splendor and Beauty of Virtue?

3. An eaſy Run, a ſwinging of the Hands to and fro with Weights in them, leaping either in Length or Breadth, are Exerciſes *which* ſufficiently refreſh the Body, and take up but little Time, which is the principal Thing to be regarded.

4. A Life ſpent honourably and generouſly, brings ſo great a Comfort, that thoſe *who have* ſo *lived*, either Anxiety does not touch, or a Pain of Mind but ſlightly wound.

5. He is as much a Fool *who fears* Death, as he that fears old Age; for as old Age follows Youth, ſo Death follows old Age; he that is not willing to die, never deſir'd to live.

Ut pro poſtquam, ſicut, et quomodo, &c.

THE *Conjunction* ut, *when it ſignifies* poſtquam *after that*, ſicut *as, and* quomodo *how, is joined to an Indicative Mood; but when it ſignifies* quanquam *altho'*, utpote *for as much as, or the final Cauſe* (i. e. *the End for which a Thing is done*) *it requires a Subjunctive Mood.*

1. *With an Indicative Mood.*

1. *Since I came* from home, I have let no Day paſs without writing to my Father.

2. *Since I came* hither, I have not ſet my Foot without the Doors.

3. *After* you left me, a certain Perſon met me by chance, and aſk'd ſeveral impertinent Queſtions which I did not think worthy an Anſwer

4. *As* you greet me, ſo ſhall you be greeted.

5. Even the beſt Speakers appear to me almoſt impudent, unleſs they compoſe themſelves to ſpeak with a certain Baſhfulneſs, and are under ſome Concern when they ſet out; but it muſt be ſo: for *as* the more excellently a Man ſpeaks, ſo is he more ſenſible of its Difficulty, and under the greater Concern for the Event of his Speech, and the Expectation of the Public.

6. All bloody *as they were*, enquiring where the Emperor was, they ruſh'd into his Chamber.

2. *With a Subjunctive Mood.*

1. *Tho'* Ability *be wanting*, yet the Will to do good is commendable.

2. We expect you and your Army, without which, *tho'* other Things *happen* to our Wiſh, we ſcarce ſeem to be ſufficiently free.

3. *Tho'* Fortune *may deprive* me of many Things, yet ſhe will ſtill leave me more.

4. That Speech was moſt elegantly written; *foraſmuch as* in Sentiment and Diction nothing could be conceived beyond it.

5. It

5. It is of great Conſequence, *to be* that which we would be thought to be.

6 Virtue hath this Quality, *that* the Appearance and Beauty of it, even in an Enemy, *delights* good Men.

7. Moral Philoſophy is divided into three Parts; the firſt relates to the Eſtimation of Things; the ſecond to the Paſſions; and the third to Actions; the firſt requires, *that you give* every one his own; the ſecond, *that you govern* the Affections, and moderate their impulſe; the third, *that you uſe* right Means to attain a right End: Whatever ſhall be wanting of theſe three, will diſorder the reſt, for what ſignifies it to be able to eſtimate all Things rightly, if you cannot govern the Paſſions? what avails it to reſtrain the Vehemence of Deſire, and to have the Affections in your Power, if you know not when, or where, or what, or how you ought to act?

Omnes denique voces, &c.

IN ſhort, all Words put indefinitely, as, quis, quantus, quotus, &c. *require a Subjunctive Mood.*

1. I will ſend you the Books when I can meet with a proper Perſon, *whom I can truſt with* them.

2. Since our Country will not, or cannot, accept our Services, *who will* not *grant*, that we may return to that private Life, which many Philoſophers have preferr'd, (how juſtly I will not ſay) even to the Service of the Public?

3. If you will write me Word *what* you are

doing, and *what* is your Deſign, it will be very acceptable to me.

4. *How great ſoever* you think yourſelf, be humble, and you will obtain the greater Praiſe.

5. Let me know *how many you would have* to ſup with you, and we will come.

6. If Time makes a Poem, like Wine, the better; I deſire to know, *how many* Years *ſtamp* a value upon it.

7. I know not what *any* of your Friends *write* to you, but I underſtand they differ much in their Opinions.

Conſtruction of Prepoſitions.

Præpoſitio ſubaudita, &c.

THE *Ablative Caſe is often govern'd of the Prepoſition* in, *or ſome other Prepoſition underſtood.*

1. Friendſhip conſiſts *in Equality* of Tempers; to will and not will the ſame Thing, is a Sign of the ſtricteſt Amity.

2. My Father, now grown old, quitted his Office as a Magiſtrate, and retired *into* the Country.

3. Whoever he be that excels *in Moderation*, and *Conſtancy*, is quiet in his Mind, and ſo ſatisfied in himſelf, as not to be caſt down by Fear, nor too much elevated by Hope, he is a wiſe Man.

4. Do you aſk why Virtue wants nothing? It rejoiceth *in Things preſent*, and hankers not after what

what is abſent ; every Thing is great, becauſe, be it what it will, it ſatisfieth.

5. We are enjoined to perform, even to a Stranger, all the Service we can, without Detriment to ourſelves ; as, not to debar a Man *from a running Stream* ; to ſuffer Fire to be kindled at our Fire ; and to give faithful Counſel to a Perſon who is in doubt.

Præpoſitio in compoſitione, &c.

A Prepoſition joined to a Verb, and becoming Part of it by Compoſition, governs the ſame Caſe of the Noun following, as if it ſtood alone by itſelf before the Noun ; as in the Example, Prætereo te inſalutatum, *I paſs* by thee *unſaluted.*

1. We muſt take all the care we can *to abſtain from Offences.*

2 Drunkenneſs heightens and diſcovers every Vice : it takes away Modeſty, the uſual Reſtraint from all bad Enterprizes ; for many *abſtain from Things forbidden*, more through Fear of Shame, than their own good Will.

3. If Praiſe cannot *incite* us *to do* rightly, Fear will ſcarce *reſtrain* us from the baſeſt *Actions.*

4. When thou ſpeakeſt of others, *look well about thee* on every ſide ; conſider of whom, and before whom, and what thou art going to ſpeak ; for thy Words cannot be recalled.

5. It is an uſeful Reflection ſometimes to conſider, how many, who were born at the ſame Time with you, have *departed this Life* before you.

6. As Life, ſo all the Ornaments of Life are ſubſervient to Wiſdom : But her chief End is

Happineſs; thither ſhe leads, thither ſhe opens the Way; ſhe ſheweth what is truly evil, and what only ſeems ſo; *ſhe roots out* Vanity *from our Minds*, and inſtilleth ſolid Greatneſs.

Verba compoſita, &c.

VERBS compounded with the Prepoſitions a, ab, abs, ad, con, de, e, ex, in, *ſometimes repeat the Prepoſition before the Noun following, and that not inelegantly.*

1. A, ab, abs.

1. All Craft muſt be aboliſhed, and that Cunning which affects to look like Prudence, but *is* very *far* different *from it:* nor is there in Life any Thing more pernicious, than when in Roguery there is Diſguiſe.

2. It is in vain to appeal to thoſe whoſe Ear and Mind *are averſe to us.*

3. God cannot more traduce ſome Things that ſeem deſirable, as Riches; than that he gives them to the vileſt of Men, and *takes* them *from the beſt.*

4. We naturally *abhor Wickedneſs*, becauſe no one is ſo ſafe as to be out of the Reach of Fear; Good Fortune delivers many from Puniſhment, but none from the Fear of it; becauſe Conſcience condemns them.

5. It cannot be a pleaſant Life, *where* Prudence *is abſent.*

6. Nothing better ſuits a good and quiet Citizen, than *to abſent* himſelf *from* civil Broils.

7. Theſe, and all other Troubles that can happen

pen unto Man, I ſo bear, as to thank Philoſophy, which not only *delivers* me *from* Sollicitude, but arms me againſt every Aſſault of Fortune; and I think you ought to do the ſame, being perſuaded, that nothing but Guilt deſerves to be conſidered as a real Evil.

2. Ad.

1. *To apply* a ſuperfluous Plenty of Words *to a Cauſe* of no great Conſequence is a kind of Luxury.

2. Tho' every Virtue *attracts* us *to her*, and makes us love thoſe who poſſeſs it, yet nothing does this more effectually than Liberality.

3 Though it may be more deſirable to paſs through Life without Pain and Injury, yet it *adds to* the Immortality of Glory, to be affectionately wanted by our Fellow-Citizens, rather than not at all to have been injured.

3. Con.

1. I diſſent from thoſe who defy a Storm, and not diſliking a public and buſy Life, *are* continually *ſtruggling with great Difficulties*, to ſhew their Courage; A wiſe Man ſhould bear this, but would not make it his Choice.

2. We muſt abſtain from Anger, whether the Perſon who provokes us be a Superior, an Equal, or Inferior; *to contend with a Superior*, is a mad Thing; *with an Equal*, doubtful; and *with an Inferior*, mean and baſe.

3. Virtue is ever uniform, *agreeing with Reaſon*, and unwearied Conſtancy.

4. De.

4. De.

1. Every Man is to take up with his own Inconveniency, rather than *deprive another of* what is his Property.

2. It is not only liberal, but ſometimes advantageous for a Man, *to depart* a little *from* his Right.

3. Their own Deceit, their own Improbity, their own Indiſcretion *drives* Men *from* an healthful State of Mind.

5. E, Ex.

1. Deſpiſe not one that is deformed; a great Man may *come out of a Cottage*, and a great Mind dwell in a deformed Body.

2. *From Beggars* ſome *have become* on a ſudden very rich; and the more illuſtrious *from* being obſcure and ignoble.

3. He was ſo wary and circumſpect, that *he ſpake* nothing but what he had well conſider'd.

4. There is no greater Peſt in Friendſhip than Ambition, *from which* the greateſt Enmities *have roſe* among the moſt friendly.

6. Inter.

1. *There is* this *Difference between Wiſdom* and *Philoſophy*; Wiſdom is the perfect Good of the human Mind; Philoſophy is the Love of, and Affection for Wiſdom; Philoſophy only ſhews what Wiſdom truly is.

2. Will any Man ſay *there is* no *Difference between Pain* and *Pleaſure*? or, if he thinks ſo, muſt he not be mad?

7. In.

1. Inconveniencies when they *fall upon Virtue*, have no more Effect than a Shower in the Sea.

2. From the Paſſions come Hatred, Diſſentions, Diſcords, Seditions and Wars; nor are they turbulent only without, or with blind Fury *attack others*, but while they are confined within our own Minds, even there they create mutual Jarrings and Diſſentions.

3. As we are liberal and beneficent, not becauſe we want to be thanked for our Bounty, (for we are not to play the Uſurers by good Actions) but becauſe Nature has given us a Propenſity to Liberality; ſo Friendſhip is deſirable, not for the Reward ſhe brings, but becauſe *in the Affection itſelf there is* every Delight.

4. *In Friendſhip are* all Things deſirable, Honour, Glory, Tranquility of Mind, and Enjoyment of Soul; with theſe Life is happy, and cannot be ſo without them.

5. Thoſe Things are not to be deliberated upon, where *in the Deliberation itſelf there is* Wickedneſs; and in ſuch a Caſe the Hope of being concealed and undiſcovered muſt be entirely rejected; for if we have made any Proficiency at all in Philoſophy, we ought to be fully ſatisfied, ſuppoſing it could be concealed from the Knowledge of God and Man, we ought to do nothing that is unjuſt, nothing that is wicked.

In pro erga, &c.

IN, *ſignifying* towards, againſt, for, to, over, *requires an Accuſative Caſe.*

1. Carry

1. Carry yourſelves ſo *towards your Parents* as you would have your Children carry themſelves *towards you.*

2. It is very laudable to exerciſe Kindneſs *towards brute Creatures*; that we may keep ourſelves the more remote from all manner of Cruelty *towards Men.*

3. I hate to hear any Thing that is harſh and ſevere ſaid *againſt any one*, be it ever ſo witty.

4. It is barbarous Cruelty to rage *againſt the Proſtrate.*

5. The wiſe Man will be affected in the ſame manner *for his Friend*, as *for himſelf*, and be ready to undertake the ſame Toils for his Friend's Advantage, as he would for his own.

6 I would have you do what is *for your Advantage.*

7. He was a diligent Boy at School, but afterwards moſt unhappily given up *to Luxury* and *Banqueting*

8. Our Benevolence *to our Friends* muſt be anſwerable to their's for us in all Reſpects.

9 The Hall full of ſmoaky Images makes not a Man noble; no one hath lived *to our Glory*, what was before us is not ours.

10. Some are of ſuch a Diſpoſition, that if Enemies are wanting, *on whom* they may exerciſe their Malice, they will attack their Friends.

11. Error is remedileſs when it paſſes *into Habit* and Cuſtom.

12. No one errs to himſelf alone; but ſpreads Folly *among* his Neighbours, and catcheth it likewiſe in his Turn from them; from whence the Vices of the common People become general.

13. How

13. How ſcandalous was it for a Citizen to be tortur'd *after* a ſervile Manner!

14. What a Monſter is Man raging *againſt Man?* There is no Affection *over which* Anger does not reign.

Sub, cum ad tempus, &c.

SUB, *when it relates to Time, (ſignifying* of, *or* about,) *is commonly joined with an Accuſative Caſe.*

1. The Cock generally crows *at break of Day.*

2. *At the Hour* of Battle he fell ſo faſt aſleep, that he was awaked by his Friends to give the Signal.

3. He is chearful enough all Day, but *at Night* his Anxiety returns.

Super pro ultra, &c.

SUPER, *ſignifying* ultra *beyond, governs an Accuſative Caſe; but when put for* de *concerning, it requires an Ablative.*

1. The River *Tiber* at that Time had *overflow'd its Banks.*

2. I was glad when I had paſſed *over the Mountains.*

3. When I came home my Father aſk'd me many Queſtions *concerning the School* and *Diſciplne,* to which I gave him ſatisfactory Anſwers.

Tenus Ablativo, &c.

At Genitivo tantum plurali, &c.

TENUS *governs an Ablative Caſe both ſingular and plural: Or a Genitive in the plural Number only. And is always ſet after the Noun it governs.*

1. I went into the Water *up to the Neck*, becauſe I could ſwim; but my Brother ventur'd only *up to the Knees*.
2. Some Men are happy, *as far as Report*, when perhaps they find the contrary within.
3. There is *a ſo far*, that Pardon may be given to Friendſhip.

With a Genitive Caſe.

1. As he was walking home, he fell into a Quagmire *up to the Knees*.
2. As he was ſtanding on the Shore the Tide came in ſo faſt, that it reach'd *up to his Waiſt*, ſo that he eſcap'd with Difficulty.

The Conſtruction of Interjections.

Interjectiones non raro, &c.

INterjections *are often put independently, without any Caſe following.*

1. *Alas!*

1. *Alas!* how poor are my Kine, even in rich Paſture.

2. *Alas!* that he ſhould tranſact ſo carelеſly an Affair of ſo great Conſequence!

3. *Alas!* how faſt do the Years ſlide away! ſurely, this ought to excite our Diligence.

O exclamantis, &c.

O, *An Interjection of* exclaiming, *requires a Nominative, Accuſative, or Vocative Caſe.*

1. *With an Nominative Caſe.*

1. *O Heaven, O Earth, O Seas of* Neptune! Hear my Complaint.

2. *O the Habit* of ſinning! What Pleaſures does it give wicked Men, when there are Hopes of Impunity!

3. *O immortal Powers!* little do Men think what a Revenue Frugality brings in!

4. *O gracious Powers*, what is there in Life that can be term'd long? Nothing ſeems to me laſting, after its Period is arrived; for whenever that Period comes, there is an End of all that is lapſed, and nothing remains but what you have gained by Acts of Virtue and Beneficence.

5. *O the happy Death!* which, due to Nature, is given up to the Good of our Country.

2. *With an Accuſative Caſe.*

1. *O the wretched Folly!* there is even Ambition in Grief!

2. *O the wretched Trifles*, which Philoſophers diſpute about! they are altogether ridiculous.

3. *O that excellent Keeper* of Sheep (as they ſay) the Wolf!

4. *O the unheard of Pride!* to glory in a bad Action!

5. If the Things you do be honeſt, all Men may know them; if they be vile and ſcandalous, what ſignifies it, if no one knows them, ſince, you know them yourſelf? *O wretched Man*, if you deſpiſe this Witneſs!

6. *O the deceitful Hopes* of Man! *Frail Fortune!* and *trifling Purſuits!* often are they interrupted, often are they ruin'd in the middle of their Career, and wreck'd in the Voyage, before we come in Sight of the Harbour!

3. *With a Vocative Caſe.*

7. *O my Brother!* how glad am I that Things go well with you!

2. *O thou Pride* of a great Fortune! how delightful is it to receive nothing from you? whatever you give, you ſpoil!

Heu et Proh, &c.

HEU *and* proh *have ſometimes a Nominative and ſometimes an Accuſative Caſe.*

1. *Oh* the matchleſs *Virtue* of his Mind! *O* the *Might* of his Hand, invincible in War!

2. *Oh Shame!* that he ſhould degenerate ſo much from his Anceſtors!

3. *What*

3. *What a Wretch am I!* to judge of your Generosity by my own!

4. *Oh* the hard *Condition* of Baniſhment!

5. *Oh the Treachery of Man!* who can avoid his Snares.

Hei et væ, &c.

THESE two Interjections, hei *and* væ *require a Dative Caſe.*

1. *Ah wretched me!* I cannot remember this without Tears

2. *Wretch that I am!* how has my Mind hitherto been ſupported between Hope and Fear; but now Hope is taken away, it ſinks quite weary and confounded with Care and Trouble!

3. *Woe to thee!* who diſpiſeſt Knowledge, and rejecteſt the Counſels of the Wiſe.

PROPRIETIES, PHRASES, &c.
In the foregoing EXAMPLES.

P. 1. With whom *penes quem.* Affections, *Caritates.* No Man enjoys, *Nulli eſt homini.*

P. 2 Goes to wreck, *Naufragium facit* Without, *Coram.* His beſt, *Quoa in ſe fuit.* End at laſt in, *Evadet in.* Muſt be adapted, *Referantur.* Both at once, *Simul.* Have great Influence over, *Vehementer permovent.*

P. 3. I am determin'd, *Certum eſt.* They live not well, *Non verè vivitur.* That you are not accuſed, &c. *Ne quid accuſandus ſis.*

P. 4. Before us, *Ante pedes.* Wiſdom, *Sapere.* To improve, *Provehere in melius.* Our main Buſineſs, *Caput eſt.*

P. 5. A ſmall Part, *Paululum.*

P. 6. Deals, *Agit.* Who are a little down, &c. *Quibus res ſunt minus ſecundæ.* In Jeſt, *Per Jocum.*

P. 7. Is, *Sunt.* Much talk'd of, *Sermonibus celebrantur.* Whoever, *Quiſque.*

P. 8. Summons, *Advocat.*

P. 9. There is more Satisfaction, *Plus animo ſatis fit ex.* Such an ineſtimable, *Omne pretium ita exuperans.*

P. 10. Keeping, *Prementis.* When you have made, &c. *Cum tantum profeceris, ut ſit tibi etiam tui reverentia* In their Abſence, *Abſentibus.* Good Huſbandry, *Diligentia.* The doing, *Facere.*

P. 11. Every one hath, *Nulli non eſt.* It will be Time, &c. *Satis cito ſatiendum eſt.*

P. 12. 'Tis a Shame, *Turpe eſt.* 'Tis a Favour, I confeſs, *Meritum,* or *gratum*

gratum ſanè eſt. For the Sake of, *In id tantum ut.*

P. 14. Greatly improv'd, *In melius tranſlati.* On knowing, *Cum ſenſêrunt.* Subſiſt by Dealings in the World, *Vitam tolerant, per res quas inter ſe contrahunt.* Means of their Livelihood, *Vitæ ratio.* So, not, *Ita, ut ne.* Hath formed, *Conjugavit.* Proſpect of Intereſt, *Cura utilitatis ſuæ,* He looked, *Proſpexit.*

P. 15. Extravagant Metaphors, *Improbas figuras dicendi.* Manly, *Animoſas.* Fails of his Aim, *Propoſito excidit.* Meets with Reproach, *In opprobium incurrit.*

P. 16. A Fool — but, *Ut ſtultus irritatus eſt, ſtatim.* Stifles his Reſentment even of, *Premit animi ſenſus, etiam in.* Near, *Proximos.* When the Night is, *Nocte.*

P. 17. Who intended, *Cui propoſitum eſt.* Let a Man be, &c. *Ingratiſſimus licet quis fuerit.* Satisfaction, *Voluptatem* Who have done, *Qui præſtiti.* Having a great deal, *Cùm plurima poſſideas.* Calling, *Qui invoco.* To the Advantage, *In rem,* or *ex re.*

P. 18. Courtſhip and Flattery, *Urbanitas et blanditiæ.* Of true Worth, *Vir verâ virtute præditus.* We find, *Sentimus.* Makes, *Impellit:* Labour to overcome, *Operam dato, ut domineris.* As 'tis a Shame, *Quibus indignum eſt.* As, *Scilicet.*

P. 19. Upon all Occaſions, *Omni loco.* I have paid, *Argentum numeravi.*

P. 20. A principal Point, *Præcipua pars.* Enter not, *Ne coeas ſocietatem.* Is ſo well known every where, *Adeo innoteſcit.* Next unto, *Poſt.*

P. 21. Cometh not, *Non naſcitur.* Get to ſuch a Height, *In tantum convaleſcet.*

P. 22. They are advanced, *Proceſſerint.* In great Place, *Honoribus affecti.* Are Servants, *Serviunt.* That ſome are real, *Alias eſſe, alias videri.*

P. 23. In old Age, *Senelis:* Proviſion, *Viatici.* In the Perfection of it, *Ad eam rem perficiendam.* The leſs Delight, *Minus deliciarum.* Is of more conſequence, *Habet plus momenti* What ſort of, *Quales.* Likes to ride, *Non metuit inſidere.* No other Evil, *Nihil quicquam aliud vitii.* What Advan-

tage, *Quid fructûs.* Nay, rather, *Immò verò.* No Time, *Nihil loci.*

P. 24. Full, *Gravidæ.* Lay, *Sternunt.* Is uſed in telling &c *Narrandæ Fabulæ adhibetur, Fidem eo facilius inventura eſt.* Attendance, *Comitatu.* Service, *Opera.* Very highly, *Magnifice.* From others, *Aliunde.* No Change, &c *Nihil mutationis in ipſo homine.* That Part of, &c *Id manticæ.*

P. 26. When unmated, &c. *Solitaria non poſſet ad ea quæ ſumma ſunt pervenire.* Pretends to, &c *Imitatrix eſt boni.*

P. 28. So much, *Tantoperè.* Of a mean Eſtate, *Tenuis rei.* To be meaſured by, *Dirigenda eſt ex.* If it be fed, *Si efflorescit.* He that can, &c. *Qui libenter audit.* He ſhould ſtick, &c. *Eum ipſam infamiam diſſeminare dubitaturum.*

P. 29. Change of Government, *Rerum novarum.* A Perſon, &c. *A viro integro nunquam impetrabitur.* To juſtify, &c. *Teſtimonio firmare quod a vero vel minime abſit.* Cares not, *Nihil penſi habet.* Without any Difficulty, *Nihil hærens.* Without a Teacher, *Nullo monente.* The Fitneſs, &c. *Quid agendum ſit.*

P. 30. To bid Defiance to, *Provocare.* A ſtrong Reſolution, *Pectore firmo.* There is no Need, *Non uſus facto eſt mihi.* I do not want it, *Ea nihil mihi eſt uſus.*

P. 31. To invade, &c. *Alienum occupare officium.* With a better Grace, *honeſtius.* Much Patience, *Modus nequaquam exiguus patientiæ.* To bear the loſs, *Ut feras mortem.* For the ſetting up, &c. *Ad hariolûm adornandum.* On the one ſide, on the other, *Hinc, illinc.* To ſatisfy, *Ut facias—ſatis.*

P. 32. The leaſt Generoſity, *Cui vel minimum liberalis ingenii inſit.* As not having, &c. *Ut qui nondum egeſtate laboraverint.* Inſtead of, &c. *Non modo non domum evehit, verum etiam.* Zealous for. *ſtudioſi,* How long we may, *Quem ad finem liceat.* From ſome, *Aliis.* Account themſelves, *Arbitrantur ſe viſum iri.* So far, &c. *Tantum abeſt officio.* And, *Atque adeò.* At hand, *In promptu.*

P. 33. Are beyond, *Superant.*

P. 34.

P. 34. That conſtant, &c *Unitas vitæ in perfectum itura.* A Happineſs, &c. *Quæ facultas non ſemper datur.* That the lateſt Poſterity, *Ne quidem poſteritas omnium ſeculorum.*

P. 35. Shy, *Fugax rerum.* Born for, *Natus in.* Extremities, *Ultima.* Probably they, &c. *Veriſimile eſt, fore uti cum ætate ſimul accreſcant.*

P. 36. To ſecure Power, *Ad opes tuendas.*

P. 37. To prove, *Evadere.* Take no dye, *Nullum colorem bibunt.* Like to die, *Moriturus.* Long ſince, *Jam olim.* The Importance of our Undertaking, *Quanta res ſit.*

P. 38. To ſecure, *Ad tutandam.* Will ſucceed, &c. *Fore, ut in amplam rem ſuccedat.* He has not, *Non eſt ei.*

P. 40. More properly under, *e*, or *ex.* Who will be as good as his Word, *Qui promiſſis ſtabit.* Proof, *Par adulationi.*

P. 41. Is ſo far from, &c. *Adeo non omnium infima eſt, ut.*

P. 42. Reliſh Health, *Ut commoda valetudo nobis ſapiat?* Sickneſs, *mala (valetudo.)* Enhanceth, &c. *Addit pretium copiæ?* The Experience, &c. *Inopiæ periculum.*

P. 44. He that has a Heart, *Qui ſuſtinet.* Pinches, &c. *Suum genium defraudat.* More for the Child's good, *infanti utilius*; be left, *amandari.* Sees, *Referit.* If by this means, *Si ſic forte?* In all Places, *Ubique locorum.* If their Mind, *Animum modo gerant.* Convenient, *Opportunum.* Of no uſe, *Inutilis.* Of ſervice, *Utilem.*

P 45. Uneaſy, *incommoda.* In caſe of, *In.* I ſhall be glad, *Maximo mihi erit gaudio.* At my Houſe, *Apud me.* His own Enemy, *Sibi ipſi inutilis.* Deliberation, *Conſilium.* Hoodwinks the Mind, *Mentis oculos perſtringit.* The chance, &c. *Quod cadat, nos penes non eſt.*

P. 46. To have a mean Opinion of ourſelves, *Tenuiter de ſe exiſtimare.*

P. 47. But be overcome, *Non vinci.* Is deſirous, *Mores ſuos ei probare expetit.*

P. 48. From one whom, &c. *De quo ſe bene meritum putat.* Rather a Debt, *In mercedis potius quam beneficii loco.* Sheweth herſelf, *Præſtat ſe.*

P. 49.

P. 49. Near a-kin, *Finitimus.* At leaſt, &c *Non minus certe ſi non et multo magis.* Without ſome—between, *Nullo — interpoſito.* Generally ſpeaking, *Ut plurimum.* For their own ſakes, *Sui ipſorum ergo.*

P. 50. To adapt; &c. *Imponere vocabula cognata.*

P. 51. Not degenerate, *Similis ſit.* Regards not the Inſtruction, *Reſpuit documenta.* Equal, *par.* Even ſo it is with, *Sic ſe habent.* Grow up, *Submittuntur.* We are not, *Non nos decet.*

P. 52. To one another, *Alicui cum aliquo.* A frank Nature, *Apertum ingenium.*

P. 53. To ſpend our Time, &c. *Horas terere, in rebus conſectandis.* Who delight ſo much, *Tam familiaris.* Very unbecoming, *Alieniſſimum.*

P. 54. No Office of humanity, *Nihil humanum.* With genteel Behaviour, *Ab honeſtis actionibus.* Somewhat ought to be diſplay'd, *Aliquod — lumen eluceat.* Without being involv'd in, *Immunis.* Met with no, *Immunis eſſet.*

P. 55. In the grave, *Apud inferos.* Under command, *Dicto audientes.* Every one—not, *Non quivis.* To diſtribute Juſtice, *Jus reddendum.* and end, *minuendas.*

P. 56. Being made, *Natus.* No more, *Nihil ultra.* The ground, *Materia.* Converſeth, *Sermonem habet.* For a State of, *Ad.*

P. 57. To all manner of Politeneſs, *Ad omnem comitatem facilitatemque.* Paſſes by, *Facilè patitur.*

P. 58. A Heart, *Animus.* As a pure Being, *Ut qui purus ſit.*

P. 60. A Cripple in his Limbs, *Fractus membra.*

P. 61. Put out to uſe, *In fœnore.* Deſigning, *doloſus.*

P. 62. Stand thick with Corn, *Sunt fertiles ubere.* All Places abound, *Omnia ſunt plena.* Of Days, *Vitæ.* Full of, *Fœcunda.* Abounded with, *Fertilis.* Poor in Words, *Inops verbis.*

P. 63. Sturdy, *Contumaces.* Free from, *Expers.* Unhappy, *Ut ſit infelix.* Stands in no need, *Non indiga eſt.* Without, *Expers.* Not uſed to, *Expers.*

P. 64. In effect, *Re.*

P. 65. A thing, *Aliquid.* Of ſuch a Nature, *Tale.*

Will

Will take up with it, *Eo utetur.*

P. 66 Merely, *Modò.* With reaſon, *Meritò* which is ſure to eclipſe, *Iſtuc verò pro certo officiet.* Let him look to that, *Ipſe viderit* Deſerving, *Dignum.*

P 67. Who would paſs, *Qui velit eſſe.* Overlook, *Deſpiciant.*

P. 68. An amicable, &c *Diſſerentium inter ſe reprehenſiones nunquam debent eſſe acerbæ.* Diſlikes, *ægrè fert* Condition, *Res.*

P. 69. Lies quite, &c. *Vitam colit ab iſtiuſmodi illecebris longè ſitam.* Becauſe, &c. *Quia abeſt quod inducat eos, ut vitam productiorem velint.* A cheap Market, *Vilem annonam.* If diſappointed herein, *Quâ ſi careat.*

P. 70. Deaf and blind, *Auribus et oculis captum.* With Propriety, *prudenter.* With Deliberation, *conſideratè.* Mad, *Mente captum.* Being driven from home, *Finibus extorris.* Like to miſcarry, *Succeſſu carituras eſt.* Becauſe he follows, &c. *Quia ſtulto duce utitur.*

P. 71. Sold for Gold, *Venales auro.* Salutation, *Salutis.* The equeſtrian Order, *Anguſti clavi.* The Sweets, *Suavitate.*

P. 27. Returns, *Remuneratione.* Intercourſe, *Viciſſitudine.* Extreme Pain, *Acutiſſimo dolore.* Extreme Pleaſure, *Summâ voluptate,*

P. 73. Dearer than, *Antiquior.* Come to ſuch a paſs, *Eò perveniunt, ut.* There is no, &c. *Deſinit eſſe remedio locus, ubi quæ fuerant vitia fiunt mores.* More ſtubborn Things, *Difficiliora.* To get ſo much, &c. *Id ſapientiæ adiſpiſci ut calleas.* Upon all Occaſions, *Quacunque in re.*

P. 74. That lives by cheating, *Cui ex fraude victitur.* Getteth Wealth, *Opes invenit* The Gueſts, *Accumbentis.* Of all the Kings, &c. *Omnium rerum ex quibus aliquid exquiritur.* Well-improved, *Benè culto.* Is ſo far from - *Non modò non — verum etiam.* Rural Enjoyments, *Ad quem fruendum.*

P. 75. Who has no, &c. *Cui curationes non rectiùs cedant.*

P. 76. When we have no Opinion, *Detractâ opinione.* If Jarring and, &c. *A ſeipſo diſſidens, ſecumque diſcordans.* If the Pleaſure, *Si jucunditas.* The greater — the

the more, *Quo major eo magis.*

P. 77. With a much better Grace, *Multo honestius.* Be anxious, &c. *De pecunia amicorum laborare.* One would think, *Ut speret quis.* Of a more forgiving Temper, *Ignoscentior,* That he should, &c *Quod odium mei illum caperet.* Of his Affection towards me, *Ex caritate mei.* For want of your Assistance, *Desiderio tui.*

P. 78. For you, *Tui.* In your Race, *Currentem.* To perpetuate, &c. *Quo extendat memoriam sui.* Of me, *Nostri.* But merely, &c. *Sed quia mos est ita rogandi.* We should act, *Simus dissimiles nostri.* Since we have a Desire to see you, *Cùm teneamur desiderio vestri.* Like you, *Non dissimiles vestri.*

P. 79. I have such, &c. *Te ea sapientia juaico.* A Disgrace to human Nature, *Non hominem.* Enjoy your own good Fortune, *Tuis bonis delectari.* The utmost Reproach to me, *Turpissimum.* Let us agree, *Stet illud nobis.*

P. 80. My, *Meâ ipsius.* The Society of your Friends, *Convictum nostrum.* Occupations, *Consuetudinem.* Or peculiar to, *vel tuam solius ac propriam.* With our own personal Amity, *Nostrâ ipsorum Amicitia.*

P. 81. As every Man, &c. *Quia suum cuique est.* The whole, &c. *Omne consilium revocandum est ad.* With an unwilling Ear, *Parum æquis auribus.* But that my Discourse, &c. *Ne mea molesta videatur oratio differentis* To his Rehearsal, *Recitantis.*

P. 82. To take care of himself, *Sui capitis esse custodem.*

P. 83. Makes use of it, *Occupat.* Is gone off, *Se remiserit.* In requiring, *Qui postulem.*

P. 84. Its own Guardian, *Conservatrix sui.* Which must at last—*Quo se ipse obrueret.* Without any Prejudice to themselves, *Sine suâ.*

P. 86. A Competency, *Mediocria.* In being superfluous, *Eo quod superfluunt.* Is prejudicial, *nocent.* Plenty lays *Ubertas sternit.* His own private Fortune, *Suis facultatibus.*

P. 87. Stands engaged, &c. *Suscipit æs alienum.* In com-

competition with Virtue, &c. *In certamen virtutis.* Mere, *ipsa.* Affliction, *Malum.* A melancholy, *Tristis.* Meet with, &c. *Suum pretium, suaque suffragia inveniret.* A mean, *Rationem.*

P 88. Divided from Justice, *A justitia semota.* When Necessity spurs, *Necessitudine adurgente* Given them a Grace, *Honestavit.* Come to Poverty, *Ad paupertatem redigi.* As next Degree *Proximus.*

P. 89. Time makes Proof of a Friend, *Amicum, qualis sit, pertentat dies.* Is so far *Adeò non parat, ut.* What then? *Quid enim?* Proved, *Evaserunt.* Made great Proficiency, *Magnos profectus assecuti sunt.*

P 90. And the like, *Et cætera ejusdem generis.* Real Legacies, *Veræ hæreditates.* Plain dealing, *Sinceritas.* Wears, *gerit* Have the Prerogative, *Suo jure hoc habent boni.* Find a Welcome, *Benè excipiuntur omni terra.*

P. 91. To an excellent, *In egregio.* With a great deal, &c. *Per multam turbam, et concursationem.* Huddled up, *Festinato coacta.* The Foundation &c. *Fundamentis in rapto positis.* It moulders, *Eadem qua parta est celeritate delabitur.* Art of Conversation, *Agendi cum hominibus ars.* Takes to itself, *Sibi arrogat.*

P. 92. Under the Appearance *Ut videantur esse.* Master of himself, *Sui juris.* Quick and dextrous, &c. *In expediendo quovis negotio sibi mandato celeritate utitur.* You may foretell, *Vero prædixeris.* Profuse joy, *Effusa lætitia.* It leaves, *Destituit animum,* To be popular, *Carum esse.* More complete, *Planiorem.* Whom he flatters, *Ad cujus voluptatem dicitur.* Away with &c *Tollendæ sunt astutiæ.* Which affects to be like, *Quæ se vult videri esse.* I would advise you, *Te admonitum esse velim.*

P. 93. So that every Man, &c. *Cuivis licet quantumlibet grato esse.* A Tyrant may, *Est ut tyrannus.* A world of *Quamplurimi.* Counterfeit, *Simulati.* Since he may, *Cui malo licet esse.*

P. 94. Whether it be, &c. *Christiani sit an extranei.* Is there no end, &c. *Nullusne finis domibus et agellis continuandis statuendus est?* Thou must

must shortly &c. *Prope adest, cum tibi migrandum est.* My native Borough, *Cujus municipii sum* That he may be, &c. *Quo deterior possit fieri, melior nequeat.*

P. 95 So, as not, *Ita, ut ne.* To be discompos'd at Disasters, *In rebus asperis perturbari.* Put beside his guard, *De loco moveri.* To maintain, *Præsente animo uti.* Without, *Nec.* To weather, &c. *Subvenire tempestati* To execute, &c. *Herilia jussa persequi* To be brave, *Se fortem dare* That are under, *Qui merent sub.* To forecast, *Animo ante designare rerum, quæ futura sint, eventa* That we may never, &c *Nec redigi ad fatuam istam vociferationem.* Mark of Ingenuity, *Liberalis est ingenii* To make, &c. *Hominum personas nullo habere discrimine.* To give, &c *Veris manus dare.* Where it will, *Undecunque.*

P. 96. To employ *Ad liberalitatem atque beneficentiam conferre.* Have the world at will, *Rebus ad voluntatem nostram fluentibus.* To be transported with, *Immoderatè ferre.* Be used, *Adhibenda est* Not to care, &c. *Nihil pensi habere, quid de se alii putant.*

P. 97. To fling himself into, *Se conjicere in.* To the Resentment of, *Contra potentes.* Not to accept, &c. *Negare veniam brevibus epistolis.* Mean, *Humilis animi.* Obstinacy, *Pertinacis.*

P. 98. To act agreeably to, *Consulere temporibus.* To do what, &c *Jussa facere.* To enquire, *Quærere.*

P. 99. To be dissolv'd, *Desidiosa luxuria solvi.* The violent *Præcipitantes.* 'Tis a common thing, *Non insolens est.*

P. 100. To judge his Heart, *Noscere ejus pectus.* We do not know, *Prorsùs ignoramus.* As they are imagined, *Uti plerique in animo fingunt.* For their Wealth, &c. *Hæc tantummodo præstant opes, ut accusentur.* To evade the Law, *Ut legibus eripiantur.* To pay &c. *Repræsentare grandem pecuniam.* 5 6. To accuse, *Insimulare.* He owns, *Alligat.* He accused *Astrinxit.* To accuse of a capital Crime, *Capitis arcessere.* Take care, *Vide.* It is a good Argument, *Non levi est argumento* To be moderate, &c. *Modicè et inculpato*

culpato re utrâque uti. To condemn, *Infamare.*

P. 101. He that takes, &c. *Qui librè peccatorum — moneat.* To their very Face, *in ipſum os.* To be told, *Admoneri.* 'Tis a certain ſign, *Signo haud incerto eſt.* He is in the way, *Ad exitium recta pergit.* Intent, *Conſilio.* Who ſincerely, &c. *Qui ex animo optat ſe poſſe.*--

P. 102. He is accuſed, *Arguitur* Of not being punctual, *De miſſione literarum.* Of Extortion, *De repetundis pecuniis.*

P 103. To adviſe you of it, *Ea de re te admonendum eſſe.* Lay any thing to the Charge of, *Libero culpâ.* As if you were upon Oath, *Tanquam juratus.* To charge, *Inſimulare.* To be accuſed *Argui.*

P. 104. Retort the Charge, *Te eodem crimine condemnabo.* A guilty Conſcience, *Mens malè conſcia.*

P. 105. As, *Ut qui.* We oftentimes envy, *Sæpe fit, ut invideamus.* In all *inter.* State, *Splendorem.* Happy in their Obſcurity, *Feliciter obſcuri.* With an impartial, Eye, *Iiſdem oculis.* But more earneſtly, *Impenſiùs quidem laborantibus.*

P. 106. But ſo as, &c. *Ut reminiſcar tamen.* In the Caſe of, *In.* And then, *Tum verò.* Favour to me, *Meriti in me.* My Promiſe, *Datæ fidei.*

P 107. Suitable to your Circumſtances, *Quæ digna tua perſona ſunt.* It will be an eternal, &c. *Semper me tibi devinctum habetis.* But in a little while, *Poſt poulo.* The Note is, &c. *Alia canitur contilena.* When they come to be tranſported with, *Cùm inciderunt in.*

P. 108. Ex 4. 'Exchange 'this, for the firſt Example 'in the Accuſative.' The Dignity of my Character, *Dignitatis noſtræ.* We muſt mind, *Aliena ſic nobis tractanda ſunt.* To their laſt, *Ad extrema.* Former Inſolence. *Veteris contumeliæ.* Practice, *Conſuetudinis.*

P. 109. Reduce to the ſame, *In eundem loeum redigere.* Employ, *Artificium.* Without being aſham'd, *Sine rubore.* Moral Decency, *Verecundia* To caſt a ſevere, *Cum ſeveritate exemplum tueri.*

P. 110. The many Obligations, &c. *Plurima quibus me tibi devinctum habes merita.*

P. 111. The general, *Conſians.*

Conſtans. By the decree, &c. *Eſſe in fatis, potirentur rerum.* Had Power, *Rerum potita eſt.* I would not, *nolim.* Tho' I was, &c. *Ne ſi exploratum quidem habeam regno me eo pacto potiturum.* We eagerly deſire, *Concupiſcimus,* Undo us, *Peſſundarent.* What labouring Man, *Ecquiſnam mercenarius.* That his Work is over, *Opere abſoluto.* Cutting off—*Commeatu intercluſo.* Without Bloodſhed, *Sine vulnere.*

P. 112. For the Wrong's ſake, *Ipſius injuriæ ergo.* Let not—tempt thee, *Cave, te impellat illi malum parare.* Under the Name &c. *Specie benevolentiæ.* The worſt, *graviſſima.*

P. 113. What is there great, *Quid magnifici eſt, hominem.* Procures, *conciliat.*

P. 114. To aſſiſt, to do a favour, *Commodare* Endanger, *Noceat.* The Body politic, *Corpore reipublicæ.* Idolizes himſelf, *Se maximè ipſe delectet.* Has his Ears moſt open, *Maximè patefaciat aures.* When their Occaſions, *Cum uſus poſcit.*

P. 115. To ſerve, *Opitulor.* To protect, to defend, *Patrocinor.* The Buſineſs, *Proprium.* Intereſt, *Laudi.*

P. 116. Never depart from, *Nunquam tibi excedat.* Treat great ones with, *Commodare magnis.* As may preſerve, &c. *Quantum bonæ valetudini ſatis eſt,* As, *Non ſecus ac.*

P. 117. Of that promiſing Turn, *Eximiâ ſpe.* Exalted Virtues, *Summæ virtutis.*

P. 118. Makes a Man, &c. *Ut difficilior ſis, impellit.* Ever ſo malicious, *Maximè malevoli.* Violates, *lædit.*

P. 119. Nurſed up, *Ad fructum producta.* Tutor'd, *Ingenia educârunt.* Are ſerving, *juvamus.* Whom we had better let alone, *Quos non expedit.* Preſumption, *Temeritatis eſt.* For Fear, &c. *Ne alicujus animum offenderes.*

P. 120. To compare, *Comparo.* A ſprightly ſucceſsful Courſer, *Victoris equi.* 5 Compare, *Compono.* 6. *Confero.* And then, *ita.*

P. 121. Vexatious, *Odioſa.* Be rejected, *Jaceat.* Prevail, *Valeat.* Who had a fine, &c. *Honeſta erat facie et liberali.* To compare to, *Æquiparo ad.*

P. 122. Come in competition, *Inter ſe comparentur.* Compare together, *Conferte inter ſe.* Abilities, *Ingenii dotes.* Is affected, *Permovetur.* To impoſe upon, *Dare verba.* Houſes and Fieds, *Tecta et agri.* To offer, *Largiri.*

P. 123. And be ſet back, &c. *Ad carceres a calce revocari.* Myſelf up entirely, *Me totum.* Go with us, *Dant ſeſe nobis.* Attentive to, *Dedit operam.* Qualifications, *Dotibus.* Count it loſt, *Perditum ducas.* Gives me, *Exhibet.* The Plane-Tree afforded, *Platanus miniſtrabat,* as they were drinking, *Potantibus.*

P. 124. Unnatural, *Præter naturam eſt.* To help you to, *Reddere.*

P. 125. Of a bad Heart, *Malitiæ.* Retort the Queſtion, *Idem reponam.* Towards the Accompliſhment, *Quo effectum reddatur.* Not certain of tomorrow, *Ne craſtino quidem dominamur.*

P. 126. He was very liberal, *Liberaliſſime pollicitus erat.* I anſwer, *Spondeo.* Take upon me, *In me recipio.* To your Satisfaction, *Ex ſententiâ.* He paid to the Tythingmen, *Exſolvit decumanis.* They paid, *Pendebant.* He paid, *Numeravit.*

P. 128 Feel a Joy, *Gaudebunt.* I give Inſtructions, *Præcipio.* Was Miſtreſs, *Dominabatur.* Strictly charge, *Edicam.* To intimate, *Significare.* With, *Apud.*

P. 129. When it is in your Power, *Cum apud te eſt in promptu.* He ſaluted me, *Salutem mihi nuncupavit.* I cannot but, &c. *Facere non poſſum quin declararem.*

P. 130 You have been pleas'd, *Dignatus es.* In ſuch Things, *De quibus te conſului.* Set right, *Regere.* It requires no, *Non eſt.* Correct, *Temperent.* So as not, *Quo minus.*

P. 131. It is an idle Thing, *Abſurdum eſt.* In the general, &c. *In omni ferè ætatis ſpatio.* Pretend Conſcience, &c. *Aliquid ſibi per animi conſcientiam non licere præ ſe ferant.* In every Thing, *Omnia.* Thou ſhalt be at eaſe, *Ab animo otioſus fueris.* To perſuaſion, *Suadenti.* However weak, *Quantulicunque ſint.*

P. 132. Proſpers, &c.

Propoſitum ad felicem exitum perducit. Ex. 6. To truſt to, *Confido.* 9, 10. *Committo.* Has prevailed with, *Coegit.*

P. 133. To your Sagacity, *Tibi, ut perſpicias.* My Diſtreſſes, *Noſtris fatis.* Attention, *Cognitione.* Cloſe-ſiſted, *Aſtricti.* Ill-report, *Famigerationi.* Inventor, *Auctor.*

P. 134. Hath entruſted —with, *Concredidit,* With the Purſuit, &c. *In inferendis criminibus nec credat oblatis.*

P. 135. Will be brought, *Eo venient ut.* He could have no other End, but, *Nihil aliud ſpectare potuit, niſi.* If we would deny, &c. *Si modo in animum induceremus nobiſmet non neceſſaria cupientibus adverſari.* Of excellent uſe, *Apprimè utile.* Is ſo far from, *Adeo non.*

P. 136. To ſubmit to it, *Ei morigerari.* To what is ſelf-evident, *Perſpicuis.* Be Slaves to, *Deſervient.* There are certainly, &c. *Profectò nuſquam gravius ſervitur quam ab iis.* To comply with, *Servire.* Reſiſts his own evil Inclinations, *Pravis animi ſui momentis obſiſtit.*

P. 137. Bear up againſt, *Superior reſiſteres.* To prevent, &c *Occurrere pravis, conſuetudinibus.*

P. 138 You muſt die once, *Semel moriaris neceſſe eſt.* Scarce, *Parùm.* Being on Fire *Ardore ſuo.* To threaten *Minitor.* With Elm Rods, *Nos futuros ulmeos.* Melancholy Men, *Atrâ bile laborantes.* Which is commonly, &c. *Quod ferè peccatum peccant.*

P. 139. Is offended, *Succenſet.* By being ruffled, &c *Si iraſcamur intempeſtivè accedentibus.* To be angry with, *Quòd ſuccenſeas.* May be in Contempt, &c. *Contemptui ſint ad tempus.*

P. 140. He is my principal, &c. *In eo mihi ſunt omdia.* Let no one, &c. *Abſit mihi.* To ſtand by, to defend, *Adeſſe.* A Preſent, *Dona adſunt tibi.* Is apt to, *Facilè inducitur, ut.* In many Reſpects, *Non in unî re.*

P. 141. Are wanting to Poverty, *Inopiæ deſunt.* Men ought to have, *Debet ineſſe viris.* It ſhould be our firſt Care, *Primò videndum eſt.* That it be not above,

above, *Ne majus ſit quam res ſinit.*

P. 142. Had the chief Management, *Præfuit.* In puniſhing, *Ad puniendum.*

P. 143. To excel, to manage, to remain to, *Superesſe.* Laid up with, *Poſitum apud.* To loſe as little of, &c. *Beneficia mea quam minimè poſſum abjicere.*

P. 144. Made for, *Natus in.* Not that we are dedarr'd, *Non quod non liceat.* Provided we uſe them, *Modo adhibeamus.* We have diſcharg'd, *Satisfecimus.* He would not deign, &c. *Non me dignum haberit cui ſatisfaceret.* To ſatisfy him, *Ut ei ſatisfiet.* And, *Sed et.*

P. 145. The Characteriſtic, *Maximè propria*

P. 146. Hath done more, *Plura præſtitit.* He gave, *Attulit* Lies contiguous to, *Adjacet.* Coveted to be, &c. *Oculum hæreditati adjecit.* To apply to, *Adſciſco.* They bring, *Applico.*

P. 147. To be under, &c. *Ut ulla fiat intermiſſio officii.* He that has got, *Cui contigit.* It has the good Fortune to have, *Contingat.* Together with, &c. *Fauter etiam commendatorque* To add Fuel, *Subminiſtro.* By entertaining, *Fovendo.* To yield to, *Succumbere.*

P. 184. To ſuccour, *Subvenire.* Sordid, *Illiberalis.* To ſet leſs by, *Poſthabere.*

P. 149 Thruſt ourſelves into, *Nos offerre.* Gives a check to, *Obſtat.* To detract from, *Obtrectare.* Poring over, *Imminere.* Relaxation, *Intervallum.*

P. 150. Arrives at, *Contingit.* To excel, Ex. 6. *Præire* 7. *Antcire.*

P. 151. Will be your Portion, *Te tacitum obrepet.* To ſhelter him, &c. *Quod ſuccederet causâ imbris ontandi* Reaches, *Accidit.*

P. 152. You have a Man to deal with, *Cum viro tibi negotium eſt.* When a Man has Credit, *Ut fama eſt homini* To ſuit to an End, *Ad propoſitum accommodare.* To commend him, *Ad laudem.*

P. 153. May be anſwerable to, *Suppetant.*

P. 154. Delight, *Amori.* For your good, *Tibi eſſe ſaluti.* I ſee many, &c. *Multa mihi veniunt in mentem, ut.* Blame you for it, *Id vitio vertet tibi.*

P. 155. Nothing looks, fillier, *Nihil aſpectu contemptius eſt.* Outwitted, *Ingenio ſuperatus.* Beaten *Confoſſus.*

P. 156. Is the Reſult, *Conſequitur.* Delicacy, *Verecundiam.*

P. 157. The whole Race of Mankind, *Univerſos populos.* If ſhe was a Stranger, &c. *Si a caritate vulgi abborreret.*

P 158. To live a Saint, *Se ſanctum eſſe victurum.*

P. 159. To demand, *Flagitare.* Letters, *Elementa.*

P. 160. Like thoſe, *Eorum more.* To be taken notice of, *Conſpici.* Were required to produce, &c. *Flagitarentur frumentum.*

P. 161. He that travels, &c. *Peregrè proficitur.* Doubles the Gift, *Bis dat.* Soon diſſipated, &c. *Quæ ventis mox differuntur.*

P. 162. By the Furnace, *Igne.* At every Breath, *Nullo non flamine moventur.*

P. 163. Miſchief is their Buſineſs, *In maleficio occupantur.* Enters into conteſt with, *Certamen init cum.* The Fool will have, &c. *Non deerit ſtulto quod objiciat.* Diſpatch them in due Order, *Conficiamus juſto deinceps ordine.* To our Content, *Ex animi ſententia.* The Avenues, *Fores.* When we cannot, &c. *Ubi non datur commodus jactus.* Imperfections, *Vitia.*

P. 164. Wormeaten, *Viciosâ.* Bought off with Liberty upon Liberty, *Conduci tribus libertatibus.* Have averted at the Expence, &c. *Redemiſſem meis incommodis.*

P. 165. If they who, &c. *Callidi rerum æſtimatores.* A little more than half, *Propè dimidio minori.* And of bad Materials, *Et malè materiatam.*

P. 166. In your own Eye, *Tibi.* In the Eye of others, *Aliis.*

P. 167. That go by Hearſay, *Auriti.* Sets an high value upon, *Magno pretio indicat.* Dangerous, *Duris.* Will not make, *Non futurus erit.*

P. 168. Diſtinguiſhed with, *Redundares.*

P. 170. Their Behaviour, &c. *Quod contra oportebat.* While I am free, &c. *Cùm omni vacem culpâ.* Fatten with Dung, *Saturare pingui fimo.* He ungarriſon'd, *Vacuavit auxiliis.*

P. 171.

P. 171. Worthleſs, *Leviſſimi*. I am filled, *Me cumulari*.

P. 172. Make me ſick, *Me ſaturant*. Who direct their greateſt, &c. *Ei potiſſimùm inſerviunt*.

P. 173. Had not Men, &c. *His muneribus fungerentur*. Enjoy his Being, *Frui animâ*. The ſweet Pleaſure, *Amœnitate*. 11. Enjoy, *Perfruuntur*.

P. 174. Nor ſo diſturb'd, &c. *Nec tumultuantem de gradu dejici*.

P. 175. Without ſome Grains of it, *Sine ulla particula*.

P. 176. Spare yourſelf the Trouble, *Superſedeas*. In nothing hath nature, &c. *Nullo nomine melius de nobis meretur natura, quàm quia*.

P. 177. As you promiſed me, &c. *Ut mihi coram recepiſti*. Will force, *Exprimet*. It conſiſts not with, &c. *Non cadit in virum bonum*. To rob a Man, *Detrahere aliquid alteri*.

P. 178. In exchange for it, *Pro iis*. Withdraws, *Subtrahit*.

P. 179. It is proper, *Par eſt*. When Things are calm, *In re populi placidâ*. When the fit is upon him, *Cùm morbi vis acceſſerit*. But he is nothing ſo bad as he, &c. *Longiſſimè abeſt ab illius malitiâ, quì premens*. Deliberately, *Prudens ſtiensque*. Endearment, *Caritate*. Being puniſhed, *Supplicio affectis*. The whole of, *Tota*. Engage, &c. *In admirationem ſui raperet*.

P. 180. Tears are excuſable, *Lacrymis ignoſci poteſt*. But not bewail, *Non plorandum*. Are diſregarded, *Jacent*.

P. 181. Without, *Niſi*. By whoſe Inſtruction, *Qua Præceptrice*. Every ardent Deſire, *Omnium cupiditatum ardore*.

P. 182. With my Sides, *Latera præpeditus*. I am in great Doubt, *Pendeo animi*.

P. 183. The ſcandalous, *Improbis*. To wallow, &c. *Circumfluere omnibus copiis*. Is taken notice of, *Noſcitur*.

P. 184 But from him who, &c. *Niſi retinenti*. The Man, who, &c. *In ſtudiis laboribuſque viventi non intelligitur, quando* - Fleme of Life, *Ætas*. Extinguiſhed, *Frangitur*. Burns out, *Diuturnitate extinguitur*.

P. 186.

P. 186. The deepeſt Impreſſions of Sorrow, *Maximos luctus*. Far be it from us, to, *Abſit, ut*. The being willing, &c. *Magna pars eſt profectûs. velle proficere*.

P. 187. The Difference, *Quid interſit*. Called forth into Action, *In opere tentanda ſunt*. Can be render'd intelligible, *Percipi poſſe*.

P. 188. To hear yourſelf, &c. *malè audire*.

P. 189. To let the World go as it will, *Negligere humana*. It is a Pleaſure, *Bellum eſt*. To cringe to, *Servire*.

P 191. At our Houſe, *Apud nos*.

P. 192. At his A, B, C, *Elementarius ſenex*. Improved by the, &c. *Præclara eruditione, atque doctrina ornati*.

P. 193. That they may amend them, *Emendandi cauſa*. Set right, *Corriguntur*. Who has had, &c. *Cui fuit poteſtas accipiendi*. The Humour, *Libido*. Piloting, *Gubernatio*. The being tired with *Defatigatio quærendi*.

P. 194. Righteouſneſs, *recta*. 'Tis abſurd, &c. *Fruſtra cum illo luditur*.

P. 195. They who affirm, &c. *Qui in re gerenda verſari negant ſenectutem*. Rigorous, *Acerbum*. In all his Contracts, *In re contrahenda*. Avoiding Lawſuits, *A litibus abhorrentem*.

P. 196. Averſion, *Fugiendo*.

P. 197. Off-hand, *Subitò*. To give Aſſiſtance, *Ad juvandum*. Swift in running, *Valent celeritate*. Sweetneſs, *Venuſtas*

P. 198. In Converſation, *In convivio*. But what has ſome, &c. *Sine auctoramento*.

P. 199. Diſintereſted, *Gratis*. Drawling, *Sine pigritia*. We muſt never ſubject ourſelves, *Nunquam committendum eſt, ut*. Wantonly, *Sine causâ*.

P. 200. Abſurdities, *Vitia*. Excellencies, *Bona*.

P. 201. Through a much ſtronger Principle, *Ac multo etiam magis*.

P. 202. In our early Youth, *ineunte adoleſcentia*. Station, Plan of Life, *Genus, rationem ætatis degendæ*. Has inſinuated itſelf, *Serpit*. Forming them, &c. *Rationibus prudentiæ tradendis*.

P. 203.

P. 203. In all our Actions, *In omni re gerenda.* In the Conduct of Life, *In negotiis gerendis.* Intereſts, *Opibus.* For the good of Society, *Ad ſocietatem tuendam.*

P. 204. In winning the Confidence of &c. *Ad fidem faciendam hominibus.* When he has loſt this, &c. *Cum periit occaſio.*

P. 205. A Tranſcript, *Exemplar.* More extraordinary, *Dictu difficilius.* Horrible—in ſound, *Formidoloſas dictu.* Our Regard, *Spectatu.*

P. 207. Will not continue long, &c. *Non erit ætatem hoc animo.*

P. 208 A Nail's Breadth, *Tranſverſum unguem.*

P. 209. I took care of, *Mihi curæ fuerûnt.* It deſerves, &c. *Conſiderandum eſt.* Whatever the, &c. *Cujuſmodi res eſſet.* Brought to the Ground, *Fuudat humi.*

P. 210. True Patriots, *Qui rempublicam tuentur.*

P. 211. Suffer any Injuſtice, *Circumveniantur.* Be prejudiced by public Clamour, *Neque locupletibus obſit invidia.* To enlarge the, &c *Rempublicam agris, vectigalibus augeant.* Contended for Empire, *De ſumma Imperii dimicaſſe.*

P. 212. Sailed to, *Se contulit.* We went on to, *Petivimus.*

P. 213. We left Brunduſium, *Profecti ſumus Brunduſio.* Paſſed in our Way to, *Petebamus.* Abounds, *Scatet.*

P. 214. Lay you under any Difficulty, *Quidquam oneris tibi imponere.* Our mutual Intereſt, *Utriuſque noſtri intereſt.* What is right, *rectè.* You give up, &c. *Vicimus.* Performance, &c. *Officii fructus ſit ipſum officium.* The concern of many, *multis curæ.*

P. 215. Was charg'd upon him, *Datur ei* Who are entruſted, &c. *Cui creditur autoritas rei gerendæ.* Viſit us, *Ad nos adeunt.*

P. 217. Every one has it in his Power. *Contingit omnibus ut,* To be diſcouraged, &c. *Snbmittere animum noſtrum ulli periculo.* It is agreeable, *Competit.*

P. 218. To follow, *Obſequi.* For that which, &c. *Quod quiſque habeat ſui.* Ex. 6. It becomes, *Addecet.* It is fit, *Condecet* And bury, &c.

&c. *Memoriam cum corpore efferre.*

P. 219. To keep in our Eye, *Semper in promtu habere.* We diſlike our own, *Nos noſtri pœnitet.*

P. 220. Of their violent Proceedings, *Intemperantiæ ſuæ.* How aſham'd to be conquered, *Quam pudet victos!* To expreſs their Gratitude, *Referrendæ gratiæ.* Enrich himſelf, *Sibi divitias accerſitum it.*

P. 221. Sign, *Significatio.* To raiſe their Views to, *Spectare.*

P. 222. Given to, *Obſequens.* Whoſe are, *Utens.*

P. 223. Which is a ſort of Dreſs, *Quæ, veſtis modo, nobis circumdata eſt.* And on the other hand, *Pone ex alia parte.* However unequal, &c. *Etiamſi diſpari fortuna utetur.* Conſcious of &c. *Se cognoſcat vitiis exutam, et ſentiat ſe conjunctam.*

P. 225. Rowing againſt the Stream. *Quàm contra aquam remigantibus* Let us cheriſh, &c. *Simus eâ mente.* Concerns us, *Præſtandum nobis.* Guilt, *Culpâ.*

P. 226. Hates Litigiouſneſs, *Fugitans litium.* Deſirous of honourable Probity, *Appetentiſſimique honeſtatis.*

P. 227. Elegant Eaters *Lauti ita condiunt.* Vegetables, *Terrâ nata.* More palatable, *Suavius.*

P. 230. To ſuch a Paſs, *Eò loci.* In what Air do we breathe, *Ubinam gentium ſumus?* Where he will, *Quoquo gentium.*

P. 231. Whoever he be, *Ubicunque erit gentium.* To ſo bad a Paſs, *Huccine malorum.* Mean the mean time, *Intereà loci.* With all my Secrets, *Omnia.*

P. 232. And to meet with no Obſtruction, *Ut nihil obſtet.* Abundantly puniſhed, *Abundè dat pœnarum.* To oppoſe, to meet, *Obviam ire.*

P. 233. Before you can, &c. *Priùs tuâ opinione.* Before-hand, *Aliquanto ante.*

P. 235. Occur, *Tractantur.* In all our Words, and in all our Actions,— *Omnium, quæ fiunt, quæque dicuntur.* Which Idea, *Quam ſimilitudinem.*

P. 236. The real Truth, *Veriſſimum.* The thing in queſtion, *Id de quo deliberant.* Under the Title, *In rationem.*

P. 237. He gave me, *Infregit mihi.*

P. 238. The thing in queſtion,

queſtion, *Id quod in deliberationem cadit.* The Mind falls into, &c. *Animi diſtrahuntur.*

P. 239. Declared, *Aperiret.* To believe, *Qui credas.* A ſwinging of the Hands, *Manus motæ.* Take up but little, &c. *Tempori parcant cujus præcipua ratio habenda eſt.*

P. 240. They compoſe, &c. *Timidè ad dicendum accedunt.* When they ſet out, *In exordiendâ oratione.* More ſenſible of, and under the greater concern for, *Maximè pertimeſcit.*

P. 241. Hath this Quality, *Habet hoc.* Grant, *Hoc dederit* How juſtly, &c. *Fortaſſe non rectè.* To the Service of the Republick, *Reipublicæ.*

P. 243. Every thing, *Nihil non.*

P. 244. Diſguiſe, *Simulatio.* No one is ſo ſafe, &c. *Nulli non etiam inter tuta timor eſt.* Where, *A quâ.*

P. 245. To thank, *Magnam habeam gratiam.* Delivers, *Abducit.* Being perſuaded, &c. *Nec, a quo culpa abſit, quidquam in malis numerandum.*

P. 246. Drives—from, &c. *Deturbat de ſanitate ac mente.* He ſpake nothing, *Nihil ex ore exciderit.*

P. 247. Are turbulent, *Seſe jactant.* Becauſe we want to be thank'd, *Ut exigamus gratiam.* We are not to play, &c. *Neque beneficium fæneratur.* Is deſirable, *Expetendam putamus.* Every Delight, *Omnis ejus fructus.* Enjoyment of Soul, *Jucunditas.*

P. 250. As for a Report, *Famâ quidem tenus.* They find the contrary within, *Alia omnia intus experiuntur.* ſo far that, *Quâ tenus.*

P. 251. An Affair, &c. *Tantam rem.*

P. 252. Go well with you, *Tibi rectè cadant.*

FINIS.

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